This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

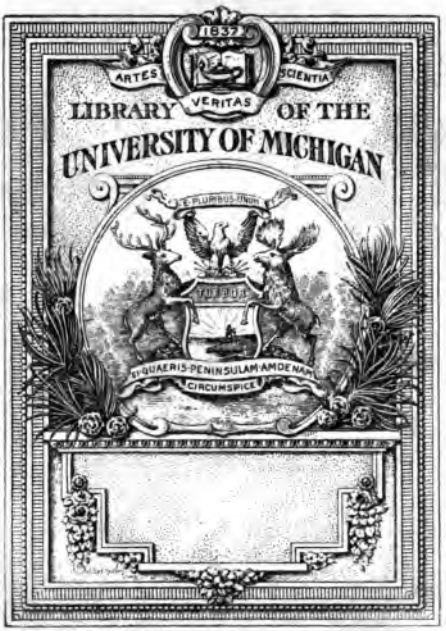
+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

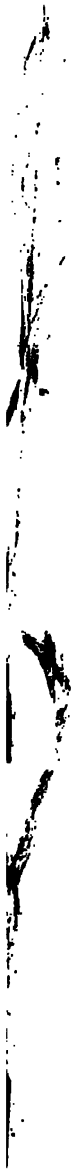
+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`


1837
ARTES
SCIENTIA
VERITAS
LIBRARY OF THE
UNIVERSITY OF MICHIGAN
E PLURIBUS UNUM
SI QUAERIS PENINSULAM AMOENAM
CIRCUMSPICE

888
P6v
t.L



P. Wale del. J. Caldwall sculp.

PLUTARCH'S

LIVES,

TRANSLATED FROM

THE ORIGINAL GREEK:

WITH

NOTES CRITICAL AND HISTORICAL,

AND

A NEW LIFE OF PLUTARCH.

IN SIX VOLUMES.

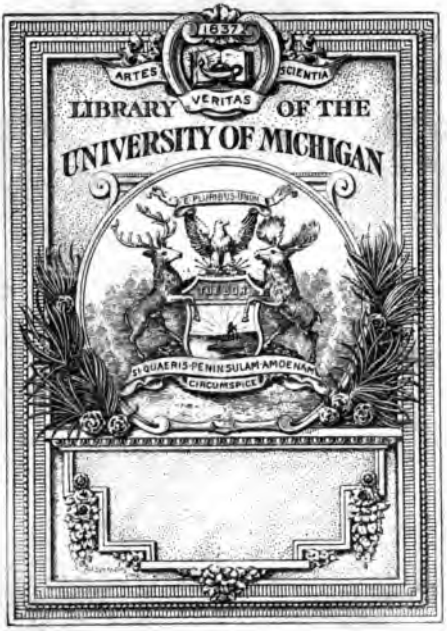
BY JOHN LANGHORNE, D.D.
AND
WILLIAM LANGHORNE, M.A.

THE SIXTH EDITION,
CAREFULLY CORRECTED, AND THE INDEX MUCH AMENDED AND ACCURATELY REVISED THROUGHOUT.

VOLUME I.

LONDON:
PRINTED FOR T. LONGMAN; C. DILLY; G. G. & J. ROBINSON; W. RICHARDSON; F. & C. RIVINGTON; R. FAULDER; VERNOR & HOOD; AND DARTON & HARVEY.

MDCCXCV.


1837
ARTES
VERITAS
SCIENTIA
LIBRARY OF THE
UNIVERSITY OF MICHIGAN
E PLURIBUS UNUM
SI QUAERIS PENINSULAM AMOENAM
CIRCUMSPICE

888
TGov
tL

a variety of manuſcripts, and comparing them with the printed copies, he was enabled in many places to rectify the text. This was a very eſſential circumſtance; for a few ancient writers had ſuffered more than Plutarch from the careleſſneſs of printers and tranſcribers; and, with all his merit, it was his fate, for a long time, to find no able reſtorer. The Schoolmen deſpiſed his Greek, becauſe it had not the purity of Xenophon, nor the Attic terſeneſs of Ariſtophanes; and, on that account, very unreaſonably beſtowed their labours on thoſe that wanted them leſs. Amiot's Tranſlation was publiſhed in the year 1558; but no reputable edition of the Greek text of Plutarch appeared till that of Paris in 1624. The above-mentioned tranſlation, however, though drawn from an imperfect text, paſſed through many editions, and was ſtill read, till Dacier, under better auſpices, and in better times, attempted a new one; which he executed with great elegance, and tolerable accuracy. The text he followed was not ſo correct as might have been wiſhed; for the London edition of Plutarch was not then publiſhed. However, the French language being at that time in great perfection, and the faſhionable language of almoſt every court in Europe, Dacier's tranſlation came not only into the libraries, but into the hands of men. Plutarch was univerſally read, and no book in thoſe times had a more extenſive ſale, or went through a greater number of impreſſions. The tranſlator had, indeed, acquitted himſelf in one reſpect with great happineſs. His book was not found to be French Greek. He had carefully followed that rule, which no tranſlator ought ever to loſe ſight of, the great rule of humouring the genius, and maintaining the ſtructure

of

of his own language. For this purpoſe he frequently broke the long and embarraſſed periods of the Greek; and by dividing and ſhortening them in his tranſlation, he gave them greater perſpicuity and a more eaſy movement. Yet ſtill he was faithful to his original; and where he did not miſtake him, which indeed he ſeldom did, conveyed his ideas with clearneſs, though not without verboſity. His tranſlation had another diſtinguiſhed advantage. He enriched it with a variety of explanatory notes. There are ſo many readers who have no competent acquaintance with the cuſtoms of antiquity, the laws of the ancient ſtates, the ceremonies of their religion, and the remoter and minuter parts of their hiſtory and genealogy, that to have an account of theſe matters ever before the eye, and to travel with a guide who is ready to deſcribe to us every object we are unacquainted with, is a privilege equally convenient and agreeable. But here the annotator ought to have ſtopped. Satisfied with removing the difficulties uſually ariſing in the circumſtances above-mentioned, he ſhould not have ſwelled his pages with idle declamations on trite morals and obvious ſentiments. Amiot's margins, indeed, are every where crowded with ſuch. In thoſe times they followed the method of the old Divines, which was, to make practical improvements of every matter; but it is ſomewhat ſtrange that Dacier, who wrote in a more enlightened age, ſhould fall into that beaten track of inſipid moralizing, and be at pains to ſay what every one muſt know. Perhaps, as the commentator of Plutarch, he conſidered himſelf as a kind of travelling companion to the reader; and, agreeably to the manners of his country, he meant to ſhew his politeneſs by never *holding* his peace. The apology he

makes for deducing and detailing theſe flat precepts, is the view of inſtructing younger minds. He had not philoſophy enough to conſider, that to anticipate the concluſions of ſuch minds, in their purſuit of hiſtory and characters, is to prevent their proper effect. When examples are placed before them, they will not fail to make right inferences; but if thoſe are made for them, the didactic air of information deſtroys their influence.

After the old Engliſh tranſlation of Plutarch, which was profeſſedly taken from Amiot's French, no other appeared till the time of Dryden. That great man, who is never to be mentioned without pity and admiration, was prevailed upon, by his neceſſities, to head a company of tranſlators; and to lend the ſanction of his glorious name to a tranſlation of Plutarch, written, as he himſelf acknowledges, by almoſt as many hands as there were lives. That this motley work was full of errors, inequalities, and inconſiſtencies, is not in the leaſt to be wondered at. Of ſuch a variety of tranſlators, it would have been very ſingular if ſome had not failed in learning, and ſome in language. The truth is, that the greateſt part of them were deficient in both. Indeed, their taſk was not eaſy. To tranſlate Plutarch under any circumſtances would require no ordinary ſkill in the language and antiquities of Greece: But to attempt it whilſt the text was in a depraved ſtate; unſettled and unrectified; abounding with errors, miſnomers, and tranſpoſitions; this required much greater abilities than fell to the lot of that body of tranſlators in general. It appears, however, from the execution of their undertaking, that they gave themſelves no great concern about the difficulties that

that attended it. Some few blundered at the Greek; ſome drew from the Scholiaſt's Latin; and others, more humble, trode ſcrupulouſly in the paces of Amiot. Thus copying the idioms of different languages, they proceeded like the workmen at Babel, and fell into a confuſion of tongues, while they attempted to ſpeak the ſame. But the diverſities of ſtyle were not the greateſt fault of this ſtrange tranſlation. It was full of the groſſeſt errors. Ignorance on the one hand, and haſtineſs or negligence on the other, had filled it with abſurdities in every life, and inaccuracies in almoſt every page. The language, in general, was inſupportably tame, tedious, and embarraſſed. The periods had no harmony; the phraſeology had no elegance, no ſpirit, no preciſion.

Yet this is the laſt tranſlation of Plutarch's Lives that has appeared in the Engliſh language, and the only one that is now read.

It muſt be owned, that when Dacier's tranſlation came abroad, the proprietor of Dryden's copy endeavoured to repair it. But how was this done? Not by the application of learned men, who might have rectified the errors by conſulting the original, but by a mean recourſe to the labours of Dacier. Where the French tranſlator had differed from the Engliſh, the opinions of the latter were religiouſly given up; and ſometimes a period, and ſometimes a page, were tranſlated anew from Dacier; while, in due compliment to him, the idiom of his language, and every *tour d'expreſſion* were moſt ſcrupulouſly preſerved. Nay, the editors of that edition, which was publiſhed in 1727, did more. They not only

paid Dacier the compliment of mixing his French with their Engliſh, but while they borrowed his notes, they adopted even the moſt frivolous and ſuperfluous comments that eſcaped his pen.

Thus the Engliſh Plutarch's Lives, at firſt ſo heterogeneous and abſurd, received but little benefit from this whimſical reparation. Dacier's beſt notes were, indeed, of ſome value; but the patch-work alterations the editors had drawn from his tranſlation, made their book appear ſtill more like Otway's Old Woman, whoſe gown of many colours ſpoke

——— variety of wretchedneſs,

This tranſlation continued in the ſame form upwards of thirty years. But in the year 1758 the proprietor engaged a gentleman of abilities, very different from thoſe who had formerly been employed, to give it a ſecond purgation. He ſuceeded as well as it was poſſible for any man of the beſt judgment and learning to ſucceed, in an attempt of that nature. That is to ſay, he rectified a multitude of errors, and in many places endeavoured to mend the miſerable language. Two of the Lives he tranſlated anew; and this he executed in ſuch a manner, that, had he done the whole, the preſent tranſlators would never have thought of the undertaking. But two Lives out of fifty made a very ſmall part of this great work; and though he rectified many errors in the old tranſlation, yet, where almoſt every thing was error, it is no wonder if many eſcaped him. This was, indeed, the caſe. In the courſe of our Notes we had remarked a great number; but, apprehenſive that ſuch a continual attention to the faults of a former tranſlation might appear invidious, we expunged

punged the greateſt part of the remarks, and ſuffered ſuch only to remain as might teſtify the propriety of our preſent undertaking. Beſides, though the ingenious reviſer of the edition of 1758 might repair the language where it was moſt palpably deficient, it was impoſſible for him to alter the caſt and complexion of the whole. It would ſtill retain its inequalities, its tameneſs, and heavy march; its mixture of idioms, and the irkſome train of far-connected periods. Theſe it ſtill retains; and, after all the operations it has gone through, remains

Like ſome patch'd dog-hole eked with ends of wall!

In this view of things, the neceſſity of a new tranſlation is obvious; and the hazard does not appear to be great. With ſuch competitors for the public favour, the conteſt has neither glory nor danger attending it. But the labour and attention neceſſary, as well to ſecure as to obtain that favour, neither are, nor ought to be leſs: And with whatever ſucceſs the preſent tranſlators may be thought to have executed their undertaking, they will always at leaſt have the merit of a diligent deſire to diſcharge this public duty faithfully.

Where the text of Plutarch appeared to them erroneous, they have ſpared no pains, and neglected no means in their power, to rectify it.

Senſible that the great art of a tranſlator is to prevent the peculiarities of his Author's language from ſtealing into his own, they have been particularly attentive to this point, and have generally endeavoured to keep their Engliſh unmixed with Greek. At the ſame time it muſt be obſerved, that there is

frequently a great ſimilarity in the ſtructure of the two languages; yet that reſemblance in ſome inſtances, makes it the more neceſſary to guard againſt it on the whole. This care is of the greater conſequence, becauſe Plutarch's Lives generally paſs through the hands of young people, who ought to read their own language in its native purity, unmixed and untainted with the idioms of different tongues. For their ſakes too, as well as for the ſake of readers of a different claſs, we have omitted ſome paſſages in the text, and have only ſignified the omiſſion by aſteriſms. Some, perhaps, may cenſure us for taking too great a liberty with our Author in this circumſtance: However, we muſt beg leave in that inſtance to abide by our own opinion; and ſure we are, that we ſhould have cenſured no tranſlator for the ſame. Could every thing of that kind have been omitted, we ſhould have been ſtill leſs diſſatisfied; but ſometimes the chain of the narrative would not admit of it, and the diſagreeable parts were to be got over with as much decency as poſſible.

In the deſcriptions of battles, camps, and ſieges, it is more than probable that we may ſometimes be miſtaken in the military terms. We have endeavoured, however, to be as accurate in this reſpect as poſſible, and to acquaint ourſelves with this kind of knowledge as well as our ſituations would permit; but we will not promiſe the reader that we have always ſuceeded. Where ſomething ſeemed to have fallen out of the text, or where the ellipſis was too violent for the forms of our language, we have not ſcrupled to maintain the tenor of the narrative, or the chain of reaſon, by ſuch little inſertions as appeared to be neceſſary for the purpoſe. Theſe ſhort

inſertions

inſertions we at firſt put between hooks; but as that deformed the page, without anſwering any material purpoſe, we ſoon rejected it.

Such are the liberties we have taken with Plutarch; and the learned, we flatter ourſelves, will not think them too great. Yet there is one more, which, if we could have preſumed upon it, would have made his book infinitely more uniform and agreeable. We often wiſhed to throw out of the text into the notes thoſe tedious and digreſſive comments that ſpoil the beauty and order of his narrative, mortify the expectation, frequently, when it is moſt eſſentially intereſted, and deſtroy the natural influence of his ſtory, by turning the attention into a different channel. What, for inſtance, can be more irkſome and impertinent, than a long diſſertation on a point of natural philoſophy ſtarting up at the very criſis of ſome important action? Every reader of Plutarch muſt have felt the pain of theſe unſeaſonable digreſſions; but we could not, upon our own pleaſure or authority, remove them.

In the Notes we have proſecuted theſe ſeveral intentions. We have endeavoured to bring the Engliſh reader acquainted with the Greek and Roman Antiquities; where Plutarch had omitted any thing remarkable in the Lives, to ſupply it from other authors, and to make his book in ſome meaſure a general hiſtory of the periods under his pen. In the Notes too we have aſſigned reaſons for it, where we have differed from the former tranſlators.

This part of our work is neither wholly borrowed, nor altogether original. Where Dacier or

other annotators offered us any thing to the purpoſe, we have not ſcrupled to make uſe of it; and, to avoid the endleſs trouble of citations, we make this acknowledgment once for all. The number of original notes the learned reader will find to be very conſiderable: But there are not ſo many notes of any kind in the latter part of the work; becauſe the manners and cuſtoms, the religious ceremonies, laws, ſtate-offices, and forms of government, among the ancients, being explained in the firſt Lives, much did not remain for the buſineſs of information.

Four of Plutarch's Parallels are ſuppoſed to be loſt: Thoſe of Themiſtocles and Camillus; Pyrrhus and Marius; Phocion and Cato; Alexander and Cæſar. Theſe Dacier ſupplies by others of his own compoſition; but ſo different from thoſe of Plutarch, that they have little right to be incorporated with his Works.

The neceſſary Chronological Tables, together with Tables of Money, Weights, and Meaſures, and a copious Index, have been provided for this tranſlation; of which we may truly ſay, that it wants no other advantages than ſuch as the Tranſlators had not power to give.

THE

THE

LIFE OF PLUTARCH.

As, in the progreſs of life, we firſt paſs through ſcenes of innocence, peace, and fancy, and afterwards encounter the vices and diſorders of ſociety; ſo we ſhall here amuſe ourſelves awhile in the peaceful ſolitude of the philoſopher, before we proceed to thoſe more animated, but leſs pleaſing objects he deſcribes.

Nor will the view of a philoſopher's life be leſs inſtructive than his labours. If the latter teach us how great vices, accompanied with great abilities, may tend to the ruin of a ſtate;—if they inform us how Ambition attended with magnanimity, how Avarice directed by political ſagacity, how Envy and Revenge armed with perſonal valour and popular ſupport, will deſtroy the moſt ſacred eſtabliſhments, and break through every barrier of human repoſe and ſafety; the former will convince us that equanimity is more deſirable than the higheſt privileges of mind, and that the moſt diſtinguiſhed ſituations in life, are leſs to be envied than thoſe quiet allotments, where Science is the ſupport of Virtue.

Pindar and Epaminondas had, long before Plutarch's time, redeemed, in ſome meaſure, the credit of Bœotia, and reſcued the inhabitants of that country from the proverbial imputation of ſtupidity. When Plutarch appeared, he confirmed the reputation it had recovered. He ſhewed that genius is not the growth of any particular ſoil; and, that its cultivation requires no peculiar qualities of climate.

Chæronea,

Chæronea, a town in Bœotia, between Phocis and Attica, had the honour to give him birth. This place was remarkable for nothing but the tameneſs and ſervility of its inhabitants, whom Anthony's ſoldiers made beaſts of burthen, and obliged to carry their corn upon their ſhoulders to the coaſt. As it lay between two ſeas, and was partly ſhut up by mountains, the air, of courſe, was heavy, and truly Bœotian. But ſituations as little favoured by nature as Chæronea, have given birth to the greateſt men; of which the celebrated Locke and many others are inſtances.

Plutarch himſelf acknowledges the ſtupidity of the Bœotians in general; but he imputes it rather to their diet than to their air: for, in his Treatiſe on Animal Food, he intimates, that a groſs indulgence in that article, which was uſual with his countrymen, contributes greatly to obſcure the intellectual faculties.

It is not eaſy to aſcertain in what year he was born. Ruauld places it about the middle of the reign of Claudius; others, towards the end of it. The following circumſtance is the only foundation they have for their conjectures.

Plutarch ſays, that he ſtudied philoſophy under Ammonius, at Delphi, when Nero made his progreſs into Greece. This, we know, was in the twelfth year of that Emperor's reign, in the conſulſhip of Paulinus Suetonius and Pontius Teleſinus, the ſecond year of the Olympiad 211, and the ſixty-ſixth of the Chriſtian Æra. Dacier obſerves, that Plutarch muſt have been ſeventeen or eighteen at leaſt, when he was engaged in the abſtruſe ſtudies of philoſophy; and he, therefore, fixes his birth about five or ſix years before the death of Claudius. This, however, is bare ſuppoſition; and that, in our opinion, not of the moſt probable kind. The youth of Greece ſtudied under the philoſophers very early; for their works, with thoſe of the poets and rhetoricians, formed their chief courſe of diſcipline.

But to determine whether he was born under the reign of Claudius, or in the early part of Nero's reign (which we the rather believe, as he ſays himſelf, that he was very young when Nero entered Greece); to make it clearly underſtood, whether he ſtudied at Delphi at ten, or at eighteen years of age, is of much leſs conſequence, than it is to know by what means, and under what auſpices, he

acquired

acquired that humane and rational philoſophy which is diſtinguiſhed in his works.

Ammonius was his preceptor; but of him we know little more than what his ſcholar has accidentally let fall concerning him. He mentions a ſingular inſtance of his manner of correcting his pupils. "Our maſter," ſays he, "having one day obſerved that we had indulged ourſelves "too luxuriouſly at dinner, at his afternoon lecture, or"dered his freedman to give his own ſon the diſcipline "of the whip, in our preſence; ſignifying, at the ſame "time, that he ſuffered this puniſhment, becauſe he "could not eat his victuals without ſauce. The philo"ſopher all the while had his eye upon us, and we knew "well for whom this example of puniſhment was intend"ed." This circumſtance ſhews, at leaſt, that Ammonius was not of the ſchool of Epicurus. The ſeverity of of his diſcipline, indeed, ſeems rather of the Stoic caſt; but it is moſt probable, that he belonged to the Academicians; for their ſchools, at that time, had the greateſt reputation in Greece.

It was a happy circumſtance in the diſcipline of thoſe ſchools, that the parent only had the power of corporal puniſhment: the rod and the ferula were ſnatched from the hand of the petty tyrant: his office alone was to inform the mind: he had no authority to daſtardize the ſpirit: he had no power to extinguiſh the generous flame of freedom, or to break down the noble independency of ſoul, by the ſlaviſh, debaſing, and degrading application of the rod. This mode of puniſhment in our public ſchools is one of the worſt remains of barbariſm that prevails among us. Senſible minds, however volatile and inattentive in early years, may be drawn to their duty by many means, which ſhame, and fears of a more liberal nature than thoſe of corporal puniſhment, will ſupply. Where there is but little ſenſibility, the effect which that mode of puniſhment produces is not more happy. It deſtroys that little; though it ſhould be the firſt care and labour of the preceptor to increaſe it. To beat the body, is to debaſe the mind. Nothing ſo ſoon, or ſo totally aboliſhes the ſenſe of ſhame; and yet that ſenſe is at once the beſt preſervative of virtue, and the greateſt incentive to every ſpecies of excellence.

Another principal advantage, which the ancient mode of the Greek education gave its pupils, was their early acceſs

acceſs to every branch of philoſophical learning. They did not, like us, employ their youth in the acquiſition of words: they were engaged in purſuits of a higher nature; in acquiring the knowledge of things. They did not, like us, ſpend ſeven or ten years of ſcholaſtic labour, in making a general acquaintance with two dead languages. Thoſe years were employed in the ſtudy of nature, and in gaining the elements of philoſophical knowledge from her original economy and laws. Hence all that Dacier has obſerved concerning the probability of Plutarch's being ſeventeen or eighteen years of age when he ſtudied under Ammonius, is without the leaſt weight.

The way to mathematical and philoſophical knowledge was, indeed, much more eaſy among the ancient Greeks than it can ever be with us. Thoſe, and every other ſcience, are bound up in terms, which we can never underſtand preciſely, till we become acquainted with the languages from which they are derived. Plutarch, when he learnt the Roman language, which was not till he was ſomewhat advanced in life, obſerved, that he got the knowledge of words from his knowledge of things. But we lie under the neceſſity of reverſing his method; and before we can arrive at the knowledge of things, we muſt firſt labour to obtain the knowledge of words.

However, though the Greeks had acceſs to ſcience without the acquiſition of other languages, they were, nevertheleſs, ſufficiently attentive to the cultivation of their own. Philology, after the mathematics and philoſophy, was one of their principal ſtudies; and they applied themſelves conſiderably to critical inveſtigation.

A proof of this we find in that Diſſertation which Plutarch hath given us on the word ει, engraved on the Temple of Apollo at Delphi. In this tract he introduces the ſcholaſtic diſputes, wherein he makes a principal figure. After giving us the various ſignifications which others aſſigned to this word, he adds his own idea of it; and that is of ſome conſequence to us, becauſe it ſhews us that he was not a polytheiſt. "ει, ſays he, *Thou art*; as if it "were εἷς εἶ, *Thou art one*. I mean not in the aggregate "ſenſe, as we ſay, one army, or one body of men com-"poſed of many individuals; but that which exiſts di-"ſtinctly muſt neceſſarily be one: and the very idea of "Being implies individuality. One is that which is a "ſimple

"simple Being, free from mixture and compoſition To "be one, therefore, in this ſenſe, is conſiſtent only with "a nature entire in its firſt principle, and incapable of "alteration or decay."

So far we are perfectly ſatisfied with Plutarch's creed, but not with his criticiſm. To ſuppoſe that the word ει ſhould ſignify the exiſtence of one God only, is to hazard too much upon conjecture; and the whole tenor of the Heathen theology makes againſt it.

Nor can we be better pleaſed with the other interpretations of this celebrated word. We can never ſuppoſe, that it barely ſignified *if*; intimating thereby, that the buſineſs of thoſe who viſited the temple was inquiry, and that they came to aſk the Deity, *if* ſuch events ſhould come to paſs. This conſtruction is too much forced; and it would do as well, or even better, were the ει interpreted, *if* you make large preſents to the God, *if* you pay the prieſt.

Were not this inſcription an object of attention among the learned, we ſhould not, at this diſtant period of time, have thought it worth mentioning, otherwiſe than as it gives us an idea of one branch of Plutarch's education. But, as a ſingle word, inſcribed on the Temple of Apollo at Delphi, cannot but be matter of curioſity with thoſe who carry their inquiries into remote antiquity, we ſhall not ſcruple to add one more to the other conjectures concerning it.

We will ſuppoſe then, that the word ει was here uſed, in the Ionic dialect, for εἴθε, *I wiſh*. This perfectly expreſſed the ſtate of mind of all that entered the temple on the buſineſs of conſultation; and it might be no leſs emphatical in the Greek than Virgil's *Quanquam O!* was in the Latin. If we carry this conjecture farther, and think it probable, that this word might, as the initial word of a celebrated line in the third book of the Odyſſey, ſtand there to ſignify the whole line, we ſhall reach a degree of probability almoſt bordering on certainty. The verſe we allude to is this:

Ει γαρ εμοι τοσσονδε θεοι δυναμιν παραθειεν!

"O that the Gods would empower me to obtain my "wiſhes!" What prayer more proper on entering the temple?

temples of the Gods, particularly with the view of conſulting them on the events of life.

If it ſhould be thought, that the initial word is inſufficient to repreſent a whole verſe, we have to anſwer, that it was agreeable to the cuſtom of the ancients. They not only conveyed the ſenſe of particular verſes by their initial words, but frequently of large paſſages by the quotation of a ſingle line, or even of half a line; ſome inſtances of which occur in the following Lives. The reaſon of this is obvious. The works of their beſt poets were almoſt univerſally committed to memory; and the ſmalleſt quotation was ſufficient to convey the ſenſe of a whole paſſage.

Theſe obſervations are matters of mere curioſity, indeed; but they have had their uſe: for they have naturally pointed out to us another inſtance of the excellence of that education which formed our young philoſopher.

This was the improvement of the memory, by means of exerciſe.

Mr. Locke has juſtly, though obviouſly enough, obſerved, that nothing ſo much ſtrengthens this faculty as the employment of it.

The Greek mode of education muſt have had a wonderful effect in this caſe. The continual exerciſe of the memory, in laying up the treaſures of their poets, the precepts of their philoſophers, and the problems of their mathematicians, muſt have given it that mechanical power of retention, which nothing could eaſily eſcape. Thus Pliny * tells us of a Greek called Charmidas, who could repeat from memory the contents of the largeſt library.

The advantages Plutarch derived from this exerciſe, appear in every part of his works. As the writings of poets lived in his memory, they were ready for uſe and application on every appoſite occaſion. They were always at hand, either to confirm the ſentiments, and juſtify the principles of his heroes, to ſupport his own, or to illuſtrate both.

By the aid of a cultivated memory too, he was enabled to write a number of cotemporary Lives, and to aſſign to each ſuch a portion of buſineſs in the general tranſactions of

* Hiſt. Nat. lib. vii. cap. 24.

of the times, as might be ſufficient to delineate the character, without repeated details of the ſame actions and negociations. This made a very difficult part of his work; and he acquitted himſelf here with great management and addreſs. Sometimes, indeed, he has repeated the ſame circumſtances in cotemporary lives; but it was hardly avoidable. The great wonder is, that he has done it ſo ſeldom.

But though an improved memory might, in this reſpect, be of ſervice to him, as undoubtedly it was, there were others in which it was rather a diſadvantage. By truſting too much to it, he has fallen into inaccuracies and inconſiſtencies, where he was profeſſedly drawing from preceding writers; and we have often been obliged to rectify his miſtakes, by conſulting thoſe authors, becauſe he would not be at the pains to conſult them himſelf.

If Plutarch might properly be ſaid to belong to any ſect of philoſophers, his education, the rationality of his principles, and the modeſty of his doctrines, would incline us to place him with the latter academy. At leaſt, when he left his maſter Ammonius, and came into ſociety, it is more than probable, that he ranked particularly with that ſect.

His writings, however, furniſh us with many reaſons for thinking, that he afterwards became a citizen of the philoſophical world. He appears to have examined every ſect with a calm and unprejudiced attention; to have ſelected what he found of uſe for the purpoſes of virtue and happineſs; and to have left the reſt for the portion of thoſe whoſe narrowneſs of mind could think either ſcience or felicity confined to any denomination of men.

From the Academicians he took their modeſty of opinion, and left them their original ſcepticiſm: he borrowed their rational theology, and gave up to them, in a great meaſure, their metaphyſical refinements, together with their vain, though ſeductive, enthuſiaſm.

With the Peripatetics, he walked in ſearch of natural ſcience, and of logic; but, ſatisfied with whatever practical knowledge might be acquired, he left them to dream over the hypothetical part of the former, and to chaſe the ſhadows of reaſon through the mazes of the latter.

To the Stoics, he was indebted for the belief of a particular Providence; but he could not enter into their idea

of

of future rewards and punishments. He knew not how to reconcile the present agency of the Supreme Being with his judicial character hereafter; though Theodoret tells us, that he had heard of the Christian religion, and inserted several of its mysteries in his works*. From the Stoics too, he borrowed the doctrine of fortitude: but he rejected the unnatural foundation on which they erected that virtue. He went back to Socrates for principles whereon to rest it.

With the Epicureans he does not seem to have had much intercourse, though the accommodating philosophy of Aristippus entered frequently into his politics, and sometimes into the general economy of his life. In the little states of Greece that philosophy had not much to do; but had it been adopted in the more violent measures of the Roman Administration, our celebrated biographer would not have had such scenes of blood and ruin to describe; for emulation, prejudice, and opposition, upon whatever principles they might plead their apology, first struck out the fire that laid the Commonwealth in ashes. If Plutarch borrowed any thing more from Epicurus, it was his rational idea of enjoyment. That such was his idea, it is more than probable; for it is impossible to believe the tales that the Heathen bigots have told of him, or to suppose that the cultivated mind of a philosopher should pursue its happiness out of the temperate order of nature. His irreligious opinions he left to him, as he had left to the other sects their vanities and absurdities.

But when we bring him to the school of Pythagoras, what idea shall we entertain of him? Shall we consider him any longer as an Academician, or as a citizen of the philosophical world? Naturally benevolent and humane, he finds a system of divinity and philosophy perfectly adapted to his natural sentiments. The whole animal creation he had originally looked upon with an instinctive tenderness; but when the amiable Pythagoras, the priest of Nature, in defence of the common privileges of her creatures, had called religion into their cause;—when he sought to soften the cruelty that man had exercised against them, by the honest art of insinuating the doctrine of transmigration,

* *Nothing* of Plutarch's is now extant, from which we can infer, *that he was* acquainted with the Christian religion.

tranſmigration, how could the humane and benevolent Plutarch refuſe to ſerve under this prieſt of Nature? It was impoſſible. He adopted the doctrine of the Metempſychoſis. He entered into the merciful ſcheme of Pythagoras, and, like him, diverted the cruelty of the human ſpecies, by appealing to the ſelfiſh qualities of their nature, by ſubduing their pride, and exciting their ſympathy, while he ſhewed them that their future exiſtence might be the condition of a reptile.

This ſpirit and diſpoſition break ſtrongly from him in his obſervations on the elder Cato. And as nothing can exhibit a more lively picture of him than theſe paintings of his own, we ſhall not ſcruple to introduce them here: "For my part, I cannot but charge his uſing his ſervants "like ſo many beaſts of burthen, and turning them off, "or ſelling them when they grew old, to the account of "a mean and ungenerous ſpirit, which thinks that the "ſole tie between man and man is intereſt or neceſſity. "But goodneſs moves in a larger ſphere than juſtice. The "obligations of law and equity reach only to mankind, "but kindneſs and beneficence ſhould be extended to "creatures of every ſpecies; and theſe ſtill flow from "the breaſt of a well-natured man, as ſtreams that iſſue "from the living fountain. A good man will take care "of his horſes and dogs, not only while they are young, "but when old and paſt ſervice. Thus the people of "Athens, when they had finiſhed the Temple called "Hecatompedon, ſet at liberty the beaſts of burthen that "had been chiefly employed in the work, ſuffering them "to paſture at large, free from any other ſervice. It is "ſaid, that one of theſe afterwards came of its own ac"cord to work, and putting itſelf at the head of the la"bouring cattle, marched before them to the citadel. "This pleaſed the people, and they made a decree, that "it ſhould be kept at the public charge ſo long as it "lived. The graves of Cimon's mares, with which he "thrice conquered at the Olympic games, are ſtill to be "ſeen near his own tomb. Many have ſhewn particular "marks of regard, in burying the dogs which they had "cheriſhed and been fond of; and amongſt the reſt, "Xantippus of old, whoſe dog ſwam by the ſide of his "galley to Salamis, when the Athenians were forced to "abandon their city, and was afterwards buried by him "upon a promontory, which to this day is called the

"Dog's Grave. We certainly ought not to treat living "creatures like ſhoes or houſehold goods, which, when "worn out with uſe, we throw away; and were it only "to learn benevolence to human kind, we ſhould be "merciful to other creatures. For my own part, I would "not ſell even an old ox that had laboured for me; much "leſs would I remove, for the ſake of a little money, a *man* "grown old in my ſervice, from his uſual lodgings and "diet: for to him, poor man! it would be as bad as "baniſhment, ſince he could be of no more uſe to the "buyer than he was to the ſeller. But Cato, as if he "took a pride in theſe things, tells us, that when con-"ſul, he left his war-horſe in Spain, to ſave the public "the charge of his conveyance. Whether ſuch things as "theſe are inſtances of greatneſs or littleneſs of ſoul, let "the reader judge for himſelf."

What an amiable idea of our benevolent philoſopher! How worthy the inſtructions of the prieſt of Nature! How honourable to that geat maſter of truth and univerſal ſcience, whoſe ſentiments were deciſive in every doubtful matter, and whoſe maxims were received with ſilent conviction*!

Wherefore ſhould we wonder to find Plutarch more particularly attached to the opinions of this great man? Whether we conſider the immenſity of his erudition, or the benevolence of his ſyſtem, the motives for that attachment were equally powerful. Pythagoras had collected all the ſtores of human learning, and had reduced them into one rational and uſeful body of ſcience. Like our glorious Bacon, he led Philoſophy forth from the jargon of ſchools, and the ſopperies of ſects. He made her what ſhe was originally deſigned to be, the handmaid of Nature; friendly to her creatures, and faithful to her laws. Whatever knowledge could be gained by human induſtry, by the moſt extenſive inquiry and obſervation, he had every means and opportunity to obtain. The prieſts of Egypt unfolded to him their myſteries and their learning: they led him through the records of the remoteſt antiquity, and opened all thoſe ſtores of ſcience that had been amaſſing through a multitude of ages. The Magi of Perſia co-operated with the prieſts of Egypt in the inſtruction of this wonderful philoſopher. They taught

* Val. Max. lib. viii. cap. 15.

taught him thoſe higher parts of ſcience, by which they were themſelves ſo much diſtinguiſhed, aſtronomy and the ſyſtem of the univerſe. The laws of moral life, and the inſtitutions of civil ſocieties, with their ſeveral excellencies and defects, he learnt from the various ſtates and eſtabliſhments of Greece. Thus accompliſhed, when he came to diſpute in the Olympic conteſts, he was conſidered as a prodigy of wiſdom and learning; but when the choice of his title was left to him, he modeſtly declined the appellation of a *wiſe man*, and was contended only to be called a *lover of wiſdom* *.

Shall not Plutarch then meet with all imaginable indulgence, if, in his veneration for this great man, he not only adopted the nobler parts of his philoſophy, but (what he had avoided with regard to the other ſects) followed him too in his errors? Such, in particular, was his doctrine of dreams; to which our biographer, we muſt confeſs, has paid too much attention. Yet abſolutely to condemn him for this, would, perhaps, be hazarding as much as totally to defend him. We muſt acknowledge, with the elder Pliny, *Si exemplis agatur, profectò paria fiant* †; or, in the language of honeſt Sir Roger de Coverley, "Much may be ſaid on both ſides." However, if Pliny, whoſe complaiſance for the credit of the marvellous in particular was very great, could be doubtful about this matter, we of little faith may be allowed to be more ſo. Yet Plutarch, in his Treatiſe on Oracles, has maintained his doctrine by ſuch powerful Teſtimonies, that if any regard is to be paid to his veracity, ſome attention ſhould be given to his opinion. We ſhall therefore leave the point, where Mr. Addiſon thought proper to leave a more improbable doctrine, in ſuſpence.

When Zeno conſulted the oracle in what manner he ſhould live, the anſwer was, that he ſhould inquire of the dead. Aſſiduous and indefatigable application to reading made a conſiderable part of the Greek education; and in this our biographer ſeems to have exerted the greateſt induſtry. The number of books he has quoted, to which he has referred, and from which he has written, ſeems almoſt incredible, when it is conſidered, that the art of printing was not known in his time, and that the purchaſe of manuſcripts was difficult and dear.

His

* Val. Max. lib. viii. cap. 7. † Hiſt. Nat. lib. x. cap. 75.

His family, indeed, was not without wealth. In his Sympoſiacs, he tells us, that it was ancient in Chæronea; and that his anceſtors had been inveſted with the moſt conſiderable offices in the magiſtracy. He mentions in particular his great-grandfather Nicarchus, whom he had the happineſs of knowing; and relates, from his authority, the misfortunes of his fellow-citizens, under the ſevere diſcipline of Anthony's ſoldiers.

His grandfather Lamprias, he tells us, was a man of great eloquence, and of a brilliant imagination. He was diſtinguiſhed by his merit as a convivial companion; and was one of thoſe happy mortals, who, when they ſacrifice to Bacchus, are favoured by Mercury. His good humour and pleaſantry increaſed with his cups; and he uſed to ſay, that wine had the ſame effect upon him, that fire has on incenſe, which cauſes the fineſt and richeſt eſſences to evaporate.

Plutarch has mentioned his father likewiſe; but has not given us his name in any of thoſe writings that are come down to us. However, he has borne honourable teſtimony to his memory; for he tells us, that he was a learned and a virtuous man, well acquainted with the philoſophy and theology of his time, and converſant with the works of the Poets. Plutarch, in his Political Precepts, mentions an inſtance of his father's diſcretion, which does him great honour. "I remember," ſays he, "that I was ſent, when a very young man, along with "another citizen of Chæronea, on an embaſſy to the "proconſul. My colleague being, by ſome accident, "obliged to ſtop in the way, I proceeded without him, "and executed our commiſſion. Upon my return to "Chæronea, when I was to give an account in public "of my negociation, my father took me aſide, and ſaid, "My ſon, take care that in the account you are about "to give, you do not mention yourſelf diſtinctly, but "jointly with your colleague. Say not, *I went, I ſpoke, I executed*; but *we went, we ſpake, we executed*. Thus, "though your colleague was incapable of attending you, "he will ſhare in the honour of your ſucceſs, as well as "in that of your appointment; and you will avoid that "envy which neceſſarily follows all arrogated merit."

Plutarch had two brothers, whoſe names were Timon and Lamprias. Theſe were his aſſociates in ſtudy and amuſement; and he always ſpeaks of them with pleaſure

and affection. Of Timon in particular he ſays, "Though "Fortune has, on many occaſions, been favourable to "me, yet I have no obligations to her ſo great as the "enjoyment of my brother Timon's invariable friendſhip "and kindneſs." Lamprias too he mentions as inheriting the lively diſpoſition and good-humour of his grandfather, who bore the ſame name.

Some writers have aſſerted, that Plutarch paſſed into Egypt. Others allege, that there is no authority for that aſſertion: and it is true, that we have no written record concerning it. Nevertheleſs, we incline to believe, that he did travel into that country; and we found our opinion on the following reaſons. In the firſt place, this tour was a part of liberal education among the Greeks; and Plutarch, being deſcended from a family of diſtinction, was therefore likely to enjoy ſuch a privilege. In the next place, his treatiſe of Iſis and Oſiris, ſhews that he had a more than common knowledge of the religious myſteries of the Egyptians; and it is therefore highly probable, that he obtained this knowledge by being converſant amongſt them. To have written a treatiſe on ſo abſtruſe a ſubject, without ſome more eminent advantages than other writers might afford him, could not have been agreeable to the genius, or conſiſtent with the modeſty of Plutarch.

However, ſuppoſing it doubtful whether he paſſed into Egypt, there is no doubt at all that he travelled into Italy. Upon what occaſion he viſited that country, it is not quite ſo certain; but he probably went to Rome, in a public capacity, on the buſineſs of the Chæroneans. For, in the life of Demoſthenes, he tells us, that he had no leiſure in his journey to Italy, to learn the Latin language, on the account of public buſineſs.

As the paſſage here referred to affords us further matter of ſpeculation for the life of Plutarch, we ſhall give it as we find it. "An author who would write a hiſtory of "events which happened in a foreign country, and cannot be come at in his own, as he has his materials to "collect from a variety of books, diſperſed in different "libraries, his firſt care ſhould be to take up his reſidence in ſome populous town which has an ambition "for literature. There he will meet with many curious "and valuable books; and the particulars that are wanting in writers he may, upon inquiry, be ſupplied with

" by thoſe who have laid them up in the faithful repoſi-
" tory of memory. This will prevent his work from be-
" ing defective in any material point. As to myſelf, I
" live in a little town; and I chooſe to live there, leſt it
" ſhould become ſtill leſs. When I was in Rome, and
" other parts of Italy, I had not leiſure to ſtudy the Latin
" tongue, on account of the public commiſſions with
" which I was charged, and the number of people who
" came to be inſtructed by me in philoſophy. It was
" not, therefore, till a late period in life that I began to
" read the Roman authors."

From this ſhort account we may collect, with tolerable certainty, the following circumſtances:

In the firſt place, Plutarch tells us, that while he was reſident in Rome, public buſineſs and lectures in philoſophy left him no time for learning the Latin language; and yet, a little before, he had obſerved, that thoſe who write a hiſtory of foreign characters and events, ought to be converſant with the hiſtorians of that country where the character exiſted, and the ſcene is laid: but he acknowledges, that he did not learn the Latin language till he was late in life, becauſe, when at Rome, he had not time for that purpoſe.

We may, therefore, conclude, that he wrote his Morals at Rome, and his Lives at Chæronea. For the compoſition of the former, the knowledge of the Roman language was not neceſſary: the Greek tongue was then generally underſtood in Rome; and he had no neceſſity for making uſe of any other, when he delivered his lectures of philoſophy to the people. Thoſe lectures, it is more than probable, made up that collection of Morals which is come down to us.

Though he could not avail himſelf of the Roman hiſtorians, in the great purpoſe of writing his Lives, for want of a competent acquaintance with the language in which they wrote; yet, by converſing with the principal citizens in the Greek tongue, he muſt have collected many eſſential circumſtances, and anecdotes of characters and events, that promoted his deſign, and enriched the plan of his work. The treaſures he acquired of this kind he ſecured by means of a common-place book, which he conſtantly carried about with him: and as it appears that he was at Rome, and in other parts of Italy, from the beginning of Veſpaſian's reign to the end of Trajan's, he muſt

muſt have had ſufficient time and opportunity to procure materials of every kind; for this was a period of almoſt forty years.

We ſhall the more readily enter into the belief that Plutarch collected his materials chiefly from converſation, when we conſider in what manner, and on what ſubjects, the ancients uſed to converſe. The diſcourſe of people of education and diſtinction in thoſe days was ſomewhat different from that of ours. It was not on the powers or pedigree of a horſe: it was not on a match of travelling between geeſe and turkies: it was not on a race of maggots, ſtarted againſt each other on the table, when they firſt came to day-light from the ſhell of a filbert: it was not by what part you may ſuſpend a ſpaniel the longeſt without making him whine: it was not on the exquiſite fineſſe, and the higheſt manœuvres of play. The old Romans had no ambition for attainments of this nature. They had no ſuch maſters in ſcience as Heber and Hoyle. The taſte of their day did not run ſo high. The powers of poetry and philoſophy, the œconomy of human life and manners, the cultivation of the intellectual faculties, the enlargement of the mind, hiſtorical and political diſcuſſions on the events of their country;—theſe, and ſuch ſubjects as theſe, made the principal part of their converſation. Of this Plutarch has given us at once a proof and a ſpecimen, in what he calls his Sympoſiacs, or, as our Selden calls it, his Table-Talk. From ſuch converſations as theſe, then, we cannot wonder that he was able to collect ſuch treaſures as were neceſſary for the maintenance of his biographical undertaking.

In the ſequel of the laſt quoted paſſage, we find another argument which confirms us in the opinion that Plutarch's knowledge of the Roman hiſtory was chiefly of colloquial acquiſition. "My method of learning the Roman lan-"guage, ſays he, may ſeem ſtrange; and yet it is very "true. I did not ſo much gain the knowledge of things "by the words, as words by the knowledge I had of "things." This plainly implies, that he was previouſly acquainted with the events deſcribed in the language he was learning.

It muſt be owned that the Roman Hiſtory had been already written in Greek by Polybius; and that, indeed, ſomewhat invalidates the laſt-mentioned argument. Nevertheleſs, it has ſtill ſufficient evidence for its ſupport.

There are a thouſand circumſtances in Plutarch's Lives, which could not be collected from Polybius; and it is clear to us, that he did not make much uſe of his Latin reading.

He acknowledges that he did not apply himſelf to the acquiſition of that language till he was far advanced in life: poſſibly it might be about the latter part of the reign of Trajan, whoſe kind diſpoſition towards his country, rendered the weight of public and political buſineſs eaſy to him.

But whenever he might begin to learn the language of Rome, it is certain that he made no great progreſs in it. This appears as well from the little comments he has occaſionally given us on certain Latin words, as from ſome paſſages in his Lives, where he has profeſſedly followed the Latin hiſtorians, and yet followed them in an uncertain and erroneous manner.

That he wrote the Lives of Demoſthenes and Cicero at Chæronea, it is clear from his own account; and it is more than probable too, that the reſt of his Lives were written in that retirement; for if, while he was at Rome, he could ſcarcely find time to learn the language, it is hardly to be ſuppoſed that he could do more than lay up materials for compoſition.

A circumſtance ariſes here, which confirms to us an opinion we have long entertained, that the Book of Apophthegms, which is ſaid to have been written by Plutarch, is really not his work. This book is dedicated to Trajan; and the dedicator, aſſuming the name and character of Plutarch, ſays, he had, before this, written the Lives of illuſtrious men: but Plutarch wrote thoſe Lives at Chæronea; and he did not retire to Chæronea till after the death of Trajan.

There are other proofs, if others were neceſſary, to ſhew that this work was ſuppoſitious. For, in this dedication to Trajan, not the leaſt mention is made of Plutarch's having been his preceptor, of his being raiſed by him to the conſular dignity, or of his being appointed governor of Illyria. Dacier, obſerving this, has drawn a wrong concluſion from it, and, contrary to the aſſertion of Suidas, will have it, that Plutarch was neither preceptor to Trajan, nor honoured with any appointments under him. Had it occurred to him that the Book of Apophthegms *could not* be Plutarch's book, but that it was merely

merely an extract made from his real works, by ſome induſtrious grammarian, he would not have been under the neceſſity of hazarding ſo much againſt the received opinion of his connections with Trajan; nor would he have found it neceſſary to allow ſo little credit to his letter addreſſed to that emperor, which we have upon record. The letter is as follows:

PLUTARCH TO TRAJAN.

"I AM ſenſible that you ſought not the empire. "Your natural modeſty would not ſuffer you to apply "for a diſtinction to which you were always entitled by "the excellency of your manners. That modeſty, how-"ever, makes you ſtill more worthy of thoſe honours "you had no ambition to ſolicit. Should your future "government prove in any degree anſwerable to your "former merit, I ſhall have reaſon to congratulate both "your virtue and my own good fortune on this great "event. But if otherwiſe, you have expoſed yourſelf to "danger, and me to obloquy; for Rome will never en-"dure an emperor unworthy of her; and the faults of "the ſcholar will be imputed to the maſter. Seneca is "reproached, and his fame ſtill ſuffers for the vices of "Nero: the reputation of Quintilian is hurt by the ill "conduct of his ſcholars; and even Socrates is accuſed "of negligence in the education of Alcibiades. Of you, "however, I have better hopes, and flatter myſelf that "your adminiſtration will do honour to your virtues. "Only continue to be what you are. Let your govern-"ment commence in your breaſt; and lay the founda-"tion of it in the command of your paſſions. If you "make virtue the rule of your conduct, and the end of "your actions, every thing will proceed in harmony and "order. I have explained to you the ſpirit of thoſe laws "and conſtitutions that were eſtabliſhed by your pre-"deceſſors; and you have nothing to do but to carry "them into execution. If this ſhould be the caſe, I "ſhall have the glory of having formed an emperor to "virtue; but if otherwiſe, let this letter remain a teſti-"mony with ſucceeding ages, that you did not ruin the "Roman empire under pretence of the counſels or the "authority of Plutarch."

Why Dacier ſhould think that this letter is neither worthy of the pen, nor written in the manner of Plutarch,

it is not eaſy to conceive; for it has all the ſpirit, the manly freedom, and the ſentimental turn of that philoſopher.

We ſhall find it no very difficult matter to account for his connections with Trajan, if we attend to the manner in which he lived, and to the reception he met with in Rome. During his reſidence in that city, his houſe was the reſort of the principal citizens. All that were diſtinguiſhed by their rank, taſte, learning, or politeneſs, ſought his converſation, and attended his lectures. The ſtudy of the Greek language and philoſophy was, at that time, the greateſt purſuits of the Roman nobility, and even the emperors honoured the moſt celebrated profeſſors with their preſence and ſupport. Plutarch, in his Treatiſe on Curioſity, has introduced a circumſtance, which places the attention that was paid to his lectures in a very ſtrong light. "It once happened," ſays he, "that when I was "ſpeaking in public at Rome, Arulenus Ruſticus, the "ſame whom Domitian, through envy of his growing "reputation, afterwards put to death, was one of my "hearers. When I was in the middle of my diſcourſe, "a ſoldier came in, and brought him a letter from the "emperor. Upon this, there was a general ſilence "through the audience, and I ſtopped to give him time "to peruſe this letter; but he would not ſuffer it; nor "did he open the letter till I had finiſhed my lecture, "and the audience was diſperſed."

To underſtand the importance of this compliment, it will be neceſſary to conſider the quality and character of the perſon who paid it. Arulenus was one of the greateſt men in Rome; diſtinguiſhed as well by the luſtre of his family, as by an honourable ambition and thirſt of glory. He was tribune of the people when Nero cauſed Pætus and Soranus to be capitally condemned by a decree of the ſenate. When Soranus was deliberating with his friends, whether he ſhould attempt or give up his defence, Arulenus had the ſpirit to propoſe an oppoſition to the decree of the ſenate, in his capacity of tribune; and he would have carried it into execution, had he not been over-ruled by Pætus, who remonſtrated, that by ſuch a meaſure he would deſtroy himſelf, without the ſatisfaction of ſerving his friend. He was afterwards prætor under Vitellius, whoſe intereſts he followed with the greateſt *fidelity. But his* ſpirit and magnanimity do him the greateſt

greateſt honour, in that eulogy which he wrote on Pætus and Helvidius Priſcus. His whole conduct was regulated by the precepts of philoſophy; and the reſpect he ſhewed to Plutarch on this occaſion was a proof of his attachment to it. Such was the man who poſtponed the letter of a prince to the lecture of a philoſopher.

But Plutarch was not only treated with general marks of diſtinction by the ſuperior people in Rome; he had particular and very reſpectable friendſhips. Soſſius Senecio, who was four times conſul, once under Nerva, and thrice under Trajan, was his moſt intimate friend. To him he addreſſes his Lives, except that of Aratus, which is inſcribed to Polycrates of Sycion, the grandſon of Aratus. With Senecio he not only lived in the ſtricteſt friendſhip whilſt he was in Rome, but correſponded with him after he retired to Greece. And is it not eaſy to believe, that through the intereſt of this zealous and powerful friend, Plutarch might not only be appointed tutor to Trajan, but be advanced likewiſe to the conſular dignity? When we conſider Plutarch's eminence in Rome as a teacher of philoſophy, nothing can be more probable than the former: when we remember the conſular intereſt of Senecio under Trajan, and his diſtinguiſhed regard for Plutarch, nothing can be more likely than the latter.

The honour of being preceptor to ſuch a virtuous prince as Trajan, is ſo important a point in the life of Plutarch, that it muſt not haſtily be given up. Suidas has aſſerted it. The letter above quoted, if it be, as we have no doubt of its being, the genuine compoſition of Plutarch, has confirmed it. Petrarch has maintained it. Dacier only has doubted, or rather denied it. But upon what evidence has he grounded his opinion? Plutarch, he ſays, was but three or four years older than Trajan, and therefore was unfit to be his preceptor in philoſophy. Now let us inquire into the force of this argument. Trajan ſpent the early part of his life in arms: Plutarch in the ſtudy of the ſciences. When that prince applied himſelf to literary purſuits, he was ſomewhat advanced in life: Plutarch muſt have been more ſo. And why a man of ſcience ſhould be an unfit preceptor in philoſophy to a military man, though no more than four years older, the reaſon, we apprehend, will be ſomewhat difficult to diſcover.

Dacier, moreover, is reduced to a *petitio principii*, when he ſays that Plutarch was only four years older than Trajan: for we have ſeen that it is impoſſible to aſcertain the time of Plutarch's birth; and the date which Dacier aſſigns it is purely conjectural: We will therefore conclude, with thoſe learned men who have formerly allowed Plutarch the honour of being preceptor to Trajan, that he certainly was ſo. There is little doubt that they grounded their aſſertions upon proper authority, and, indeed, the internal evidence ariſing from the nature and effects of that education, which did equal honour to the ſcholar and to the maſter, comes in aid of the argument.

Some chronologers have taken upon them to aſcertain the time when Plutarch's reputation was eſtabliſhed in Rome. Peter of Alexandria fixes it in the thirteenth year of the reign of Nero, in the conſulate of Capito and Rufus: "Lucian," ſays he, "was, at this time, in great "reputation amongſt the Romans; and Muſonius and "Plutarch were well known." Euſebius brings it one year lower, and tells us, that, in the fourteenth year of Nero's reign, Muſonius and Plutarch were in great reputation. Both theſe writers are palpably miſtaken. We have ſeen, that, in the twelfth year of Nero, Plutarch was yet at ſchool under Ammonius; and it is not very probable that a ſchool-boy ſhould be celebrated as a philoſopher in Rome, within a year or two after. Indeed, Euſebius contradicts himſelf; for, on another occaſion, he places him in the reign of Adrian, the third year of the olympiad 224, of the Chriſtian æra 120: "In this "year, ſays he, the philoſophers Plutarch of Chæronea, "Sextus, and Agathobulus, flouriſhed." Thus he carries him as much too low, as he had before placed him too high. It is certain, that he firſt grew into reputation under the reign of Veſpaſian, and that his philoſophical fame was eſtabliſhed in the time of Trajan.

It ſeems that the Greek and Latin writers of thoſe times were either little acquainted with each other's works, or that there were ſome literary jealouſies and animoſities between them. When Plutarch flouriſhed, there were ſeveral cotemporary writers of diſtinguiſhed abilities; Perſeus, Lucan, Silius Italicus, Valerius Flaccus, the younger Pliny, Solinus, Martial, Quintilian, and many more. Yet none of thoſe have made the leaſt *mention of him*. Was this envy? or was it Roman pride?

Poſſibly,

Poſſibly, they could not bear that a Greek ſophiſt, a native of ſuch a contemptible town as Chæronea, ſhould enjoy the palm of literary praiſe in Rome. It muſt be obſerved, at the ſame time, that the principal Roman writers had conceived a jealouſy of the Greek philoſophers, which was very prevailing in that age. Of this we find a ſtrong teſtimony in the elder Pliny, where, ſpeaking of Cato the Cenſor's diſapproving and diſmiſſing the Grecian orators, and of the younger Cato's bringing in triumph a ſophiſt from Greece, he exclaims in terms that ſignified contempt, *quanta morum commutatio!*

However, to be undiſtinguiſhed by the encomiums of cotemporary writers, was by no means a thing peculiar to Plutarch. It has been, and ſtill is, the fate of ſuperior genius, to be beheld either with the ſilent or abuſive envy. It makes its way like the ſun, which we look upon with pain, unleſs ſomething paſſes over him that obſcures his glory. We then view with eagerneſs the ſhadow, the cloud, or the ſpot, and are pleaſed with what eclipſes the brightneſs we otherwiſe cannot bear.

Yet, if Plutarch, like other great men, found "Envy "never conquered but by death," his manes have been appeaſed by the ampleſt atonements. Amongſt the many that have done honour to his memory, the following eulogiums deſerve to be recorded.

AULUS GELLIUS compliments him with the higheſt diſtinction in ſcience *.

TAURUS, quoted by Gellius, calls him a man of the moſt conſummate learning and wiſdom †.

EUSEBIUS places him at the head of the Greek philoſophers ‡.

SARDIANUS, in his Preface to the Lives of the Philoſophers, calls him the moſt divine Plutarch, the beauty and harmony of philoſophy.

PETRARCH, in his moral writings, frequently diſtinguiſhes him by the title of the great Plutarch.

Honour has been done to him likewiſe by Origen, Himerius the Sophiſt, Cyrillus, Theodoret, Suidas, Photius, Xiphilinus, Joannes, Saliſberienſis, Victorius, Lipſius,

* A. Gellius, lib. iv. cap. 7. † Gell. lib. i. cap. 26. ‡ Euſeb. Præp. lib. iii. init.

ſius, and Agathias, in the epigram which is thus tranſlated by Dryden:

Chæronean Plutarch, to thy deathleſs praiſe
Does martial Rome this grateful ſtatue raiſe;
Becauſe both Greece and ſhe thy fame have ſhar'd;
Their heroes written, and their lives compar'd.
But thou thyſelf could'ſt never write thy own:
Their lives have parallels, but thine has none.

But this is perfectly extravagant. We are much better pleaſed with the Greek verſes of the honeſt metropolitan under Conſtantine Monomachus. They deſerve to be tranſlated.

Lord of that light, that living power, to ſave:
Which her loſt ſons no Heathen SCIENCE gave;
If aught of theſe thy mercy means to ſpare,
Yield PLATO, Lord,—yield PLUTARCH to my prayer.
Led by no grace, no new converſion wrought,
They felt thy own divinity of thought.
That grace exerted, ſpare the partial rod:
The laſt, beſt witneſs, that thou art their God!

Theodore Gaza, who was a man of conſiderable learning, and a great reviver of letters, had a particular attachment to our biographer. When he was aſked, in caſe of a general deſtruction of books, what author he would wiſh to ſave from the ruin, he anſwered Plutarch. He conſidered his hiſtorical and philoſophical writings as the moſt beneficial to ſociety, and, of courſe, the beſt ſubſtitute for all other books.

Were it neceſſary to produce further ſuffrages for the merit of Plutarch, it would be ſufficient to ſay, that he has been praiſed by Montaign, St. Evremond and Monteſquieu, the beſt critics and the ableſt writers of their time.

After receiving the moſt diſtinguiſhed honours that a philoſopher could enjoy; after the god-like office of teaching wiſdom and goodneſs to the metropolis of the world; after having formed an emperor to virtue; and after beholding the effects of his precepts in the happineſs of human kind; Plutarch retired to his native country. The death of his illuſtrious prince and pupil, to a man of his ſenſibility, muſt have rendered Rome even painful,

painful: for whatever influence philoſophy may have on the cultivation of the mind, we find that it has very little power over the intereſts of the heart.

It muſt have been in the decline of life that Plutarch retired to Chæronea. But though he withdrew from the buſier ſcenes of the world, he fled not to an unprofitable or inactive ſolitude. In that retirement he formed the great work for which he had ſo long been preparing materials, his Lives of Illuſtrious Men; a work which, as Scaliger ſays, *non ſolum fuit in manibus hominum, at etiam humani generis memoriam occupavit.*

To recommend by encomiums what has been received with univerſal approbation, would be ſuperfluous. But to obſerve where the biographer has excelled, and in what he has failed; to make a due eſtimate as well of the defects as of the merits of his work; may have its uſe.

Lipſius has obſerved, that he does not write hiſtory, but ſcraps of hiſtory; *non hiſtoriam, ſed particulas hiſtoriæ.* This is ſaid of his Lives, and, in one ſenſe, it is true. No ſingle life that he has written will afford a ſufficient hiſtory of its proper period; neither was it poſſible that it ſhould do ſo. As his plan comprized a number of cotemporary lives, moſt of which were in public characters, the buſineſs of their period was to be divided amongſt them. The general hiſtory of the time was to be thrown into ſeperate portions; and thoſe portions were to be allotted to ſuch characters as had the principal intereſt in the ſeveral events.

This was, in ſome meaſure, done by Plutarch; but it was not done with great art or accuracy. At the ſame time, as we have already obſerved, it is not to be wondered, if there were ſome repetitions, when the part which the ſeveral characters bore in the principal events, was neceſſary to be pointed out.

Yet theſe ſcraps of hiſtory, thus divided and diſperſed, when ſeen in a collective form, make no very imperfect narrative of the times within their view. Their biographer's attention to the minuter circumſtances of character, his diſquiſitions of principles and manners, and his political and philoſophical diſcuſſions, lead us in an eaſy and intelligent manner, to the events he deſcribes.

It is not to be denied, that his narratives are ſometimes diſorderly, and too often encumbered with impertinent

tinent digreſſions. By purſuing with too much indulgence the train of ideas, he has frequently deſtroyed the order of facts, brought together events that lay at a diſtance from each other, called forward thoſe circumſtances to which he ſhould have made a regular progreſs, and made no other apology for theſe idle excurſions, but by telling us that he is out of the order of time.

Notes, in the time of Plutarch, were not in uſe. Had he known the convenience of marginal writing, he would certainly have thrown the greateſt part of his digreſſions into that form. They are, undoubtedly, tedious and diſguſtful; and all we can do to reconcile ourſelves to them, is to remember, that, in the firſt place, marginal writing was a thing unknown; and that the benevolent deſire of conveying inſtruction, was the greateſt motive with the biographer for introducing them. This appears, at leaſt, from the nature of them; for they are chiefly diſquiſitions in natural hiſtory and philoſophy.

In painting the manners of men, Plutarch is truly excellent. Nothing can be more clear than his moral diſtinctions; nothing finer than his delineations of the mind.

The ſpirit of philoſophical obſervation and inquiry, which, when properly directed, is the great ornament and excellence of hiſtorical compoſition, Plutarch poſſeſſed in an eminent degree. His biographical writings teach philoſophy at once by precept and by example. His morals and his characters mutually explain and give force to each other.

His ſentiments of the duty of a biographer were peculiarly juſt and delicate. This will appear from his ſtrictures on thoſe hiſtorians who wrote of Philiſtus. "It is "plain, ſays he, that Timæus takes every occaſion, from "Philiſtus's known adherence to arbitrary power, to "load him with the heavieſt reproaches. Thoſe whom "he injured are in ſome degree excuſable, if, in their "reſentment, they treated him with indignities after "death. But wherefore ſhould his biographers, whom "he never injured, and who have had the benefit of his "works; wherefore ſhould they exhibit him with all "the exaggerations of ſcurrility, in thoſe ſcenes of diſ"treſs to which Fortune ſometimes reduces the beſt of "men? On the other hand, Ephorus is no leſs extra"vagant in his encomiums on Philiſtus. He knows

"well

" well how to throw into ſhades the foibles of the human " character, and to give an air of plauſibility to the moſt " indefenſible conduct: but with all his elegance, with " all his art, he cannot reſcue Philiſtus from the impu- " tation of being the moſt ſtrenuous ſupporter of arbi- " trary power, of being the fondeſt follower and ad- " mirer of the luxury, the magnificence, the alliance of " tyrants. Upon the whole, he who neither defends the " principles of Philiſtus, nor inſults over his misfortunes, " will beſt diſcharge the duty of the hiſtorian.

There is ſuch a thing as conſtitutional religion. There is a certain temper and frame of mind naturally productive of devotion. There are men who are born with the original principles of piety; and in this claſs we need not heſitate to place Plutarch.

If this diſpoſition has ſometimes made him too indulgent to ſuperſtition, and too attentive to the leſs rational circumſtances of the heathen theology, it is not to be wondered. But, upon the whole, he had conſiſtent and honourable notions of the Supreme Being.

That he believed the unity of the Divine Nature, we have already ſeen in his obſervations on the word ει, engraved on Apollo's temple. The ſame opinion too is found in his Treatiſe on the Ceſſation of Oracles; where, in the character of a Platoniſt, he argues againſt the Stoics, who denied the plurality of worlds. " If there are many " worlds, ſaid the Stoics, why then is there only one " Fate, and one Providence to guide them? for the " Platoniſts allow that there is but one,—Why ſhould " not many Jupiters, or gods, be neceſſary for the go- " vernment of many worlds?" To this Plutarch anſwers, " Where is the neceſſity of ſuppoſing many Ju- " piters for this plurality of worlds? Is not one Excellent " Being, endued with reaſon and intelligence, ſuch as " He is whom we acknowledge to be the Father and " Lord of all things, ſufficient to direct and rule theſe " worlds? If there were more ſupreme agents, their de- " crees would be vain, and contradictory to each other?

But though Plutarch acknowledged the individuality of the Supreme being, he believed, nevertheleſs, in the exiſtence of intermediate beings of an inferior order, between the divine and the human nature. Theſe beings he calls genii, or dæmons. It is impoſſible, he thinks,

from

from the general order and principles of creation, that there ſhould be no mean betwixt the two extremes of a mortal and immortal being; that there cannot be in nature ſo great a vacuum, without ſome intermediate ſpecies of life, which might in ſome meaſure partake of both. And as we find the connection between ſoul and body to be made by means of the animal ſpirits, ſo theſe dæmons are inteiligences between divinity and humanity. Their nature, however, is believed to be progreſſive. At firſt they are ſuppoſed to have been virtuous men, whoſe ſouls being refined from the groſs parts of their former exiſtence, are admitted into the higher order of genii, and are from thence either raiſed to a more exalted mode of ætherial being, or degraded to mortal forms, according to their merit or their degeneracy. One order of theſe genii, he ſuppoſes, preſided over oracles; others adminiſtered, under the Supreme Being, the affairs and the fortunes of men, ſupporting the virtuous, puniſhing the bad, and ſometimes even communicating with the beſt and pureſt natures. Thus the genius of Socrates ſtill warned him of approaching danger, and taught him to avoid it.

It is this order of beings which the late Mr. Thomſon, who in enthuſiaſm was a Platoniſt, and in benevolence a Pythagorean, has ſo beautifully deſcribed, in his Seaſons: and, as if the good bard had believed the doctrine, he pathetically invokes a favourite ſpirit which had lately forſaken its former manſion:

> And art thou, Stanley, of that ſacred band?
> Alas! for us too ſoon! ———— .

Such were Plutarch's religious principles; and as a proof that he thought them of conſequence, he entered, after his retirement, into a ſacred character, and was conſecrated prieſt of Apollo.

This was not his ſole appointment, when he returned to Chæronea. He united the ſacerdotal with the magiſtratial character, and devoted himſelf at once to the ſervice of the gods, and to the duties of ſociety. He did not think that philoſophy, or the purſuit of letters, ought to exempt any man from perſonal ſervice in the community to which he belonged; and though his literary labours were of the greateſt importance to the world, he ſought

ſought no excuſe in thoſe from diſcharging offices of public truſt in his little city of Chæronea.

It appears that he paſſed through ſeveral of theſe offices, and that he was, at laſt, appointed archon, or chief magiſtrate of the city. Whether he retained his ſuperintendency of Illyria after the death of Trajan, we do not certainly know: but, in this humble ſphere, it will be worth our while to inquire in what manner a philoſopher would adminiſter juſtice.

With regard to the inferior offices that he bore, he looked upon them in the ſame light as the great Epaminondas had done, who, when he was appointed to a commiſſion beneath his rank, obſerved, "that no office "could give dignity to him that held it; but that he who "held it might give dignity to any office." It is not unentertaining to hear our philoſopher apologize for his employment when he diſcharges the office of commiſſioner of ſewers and public buildings. "I make no "doubt, ſays he, that the citizens of Chæronea often "ſmile, when they ſee me employed in ſuch offices as "theſe. On ſuch occaſions, I generally call to mind "what is ſaid of Antiſthenes. When he was bringing "home, in his own hands, a dirty fiſh from the market, "ſome, who obſerved it, expreſſed their ſurprize; "It is for myſelf, ſaid Antiſthenes, that I carry this fiſh. "On the contrary, for my own part, when I am rallied "for meaſuring tiles, or for calculating a quantity of "ſtones or mortar, I anſwer, that it is *not* for myſelf "I do theſe things, but for my country. For, in all "things of this nature, the public utility takes off the "diſgrace; and the meaner the office you ſuſtain may "be, the greater is the compliment that you pay to the "public."

Plutarch, in the capacity of a public magiſtrate, was indefatigable in recommending unanimity to the citizens. To carry this point more effectually, he lays it down as a firſt principle, that a magiſtrate ſhould be affable and eaſy of acceſs; that his houſe ſhould always be open as a place of refuge for thoſe who ſought for juſtice; and that he ſhould not ſatisfy himſelf merely with allotting certain hours of the day to ſit for the deſpatch of buſineſs, but that he ſhould employ a part of his time in private negociations, in making up domeſtic quarrels, and reconciling

ciling divided friends. This employment he regarded as one of the principal parts of his office; and, indeed, he might properly conſider it in a political light; for it too frequently happens, that the moſt dangerous public factions are at firſt kindled by private miſunderſtandings. Thus, in one part of his works, he falls into the ſame ſentiment: "As public conflagrations, ſays he, do not "always begin in public edifices, but are cauſed more "frequently by ſome lamp neglected in a private houſe; "ſo in the adminiſtration of ſtates, it does not always "happen that the flame of ſedition ariſes from political "differences, but from private diſſenſions, which run- "ning through a long chain of connections, at length "affect the whole body of the people. For this reaſon, "it is one of the principal duties of a miniſter of ſtate "or magiſtrate, to heal theſe private animoſities, and to "prevent them from growing into public diviſions."— After theſe obſervations, he mentions ſeveral ſtates and cities which had owed their ruin to the ſame little cauſes; and then adds, that we ought not by any means to be inattentive to the miſunderſtandings of private men, but apply to them the moſt timely remedies; for, by proper care, as Cato obſerves, what is great becomes little, and what is little is reduced to nothing. Of the truth of theſe obſervations, the annals of our own country, we wiſh we had no reaſon to ſay our own times, have preſented us with many melancholy inſtances.

As Plutarch obſerved that it was a faſhionable fault amongſt men of fortune to refuſe a proper reſpect to magiſtrates of inferior rank, he endeavoured to remove this impolitic evil as well by precept as by example. "To "learn obedience and deference to the magiſtrate, ſays "he, is one of the firſt and beſt principles of diſcipline; "nor ought theſe by any means to be diſpenſed with, "though that magiſtrate ſhould be inferior to us in "figure or in fortune. For how abſurd is it, if, in "theatrical exhibitions, the meaneſt actor, that wears a "momentary diadem, ſhall receive his due reſpect from "ſuperior players; and yet, in civil life, men of greater "power or wealth ſhall withhold the deference that is "due to the magiſtrate! In this caſe, however, they "ſhould remember, that while they conſult their own "importance, they detract from the honour of the ſtate.

"Private

"Private dignity ought always to give place to public "authority; as, in Sparta, it was uſual for the kings to "riſe in compliment to the ephori.

With regard to Plutarch's political principles, it is clear that he was, even whilſt at Rome, a republican in heart, and a friend to liberty: But this does him no peculiar honour. Such privileges are the birth-right of mankind; and they are never parted with but through fear or favour. At Rome, he acted like a philoſopher of the world. *Quando noi ſiamo in Roma, noi faciamo come Eglino fanno in Roma.* He found a conſtitution which he had not power to alter; yet, though he could not make mankind free, he made them comparatively happy, by teaching clemency to their temporary ruler.

At Chæronea we find him more openly avowing the principles of liberty. During his reſidence at Rome, he had remarked an eſſential error in the police. In all complaints and proceſſes, however trifling, the people had recourſe to the firſt officers of ſtate. By this means they ſuppoſed that their intereſt would be promoted; but it had a certain tendency to enſlave them ſtill more, and to render them the tools and dependents of court power. Of theſe meaſures the archon of Chæronea thus expreſſes his diſapprobation: "At the ſame time, ſays he, that we "endeavour to render a city obedient to its magiſtrates, "we muſt beware of reducing it to a ſervile or too hu-"miliating a condition. Thoſe who carry every trifle "to the cogniſance of the ſupreme magiſtrate, are con-"tributing all they can to the ſervitude of their country." And it is undoubtedly true, that the habitual and univerſal exertion of authority has a natural tendency to arbitrary dominion.

We have now conſidered Plutarch in the light of a philoſopher, a biographer, and a magiſtrate; we have entered into his moral, religious, and political character, as well as the informations we could obtain would enable us. It only remains that we view him in the domeſtic ſphere of life—that little, but trying ſphere, where we act wholly from ourſelves, and aſſume no character but that which nature and education has given us.

Dacier, on falling into this part of Plutarch's hiſtory, has made a whimſical obſervation. "There are two "cardinal points, ſays he, in a man's life, which determine

" mine his happineſs or his miſery. Theſe are his " birth and his marriage. It is in vain for a man to be " born fortunate, if he be unfortunate in his marriage." How Dacier could reconcile the aſtrologers to this new doctrine, it is not eaſy to ſay: for, upon this principle, a man muſt at leaſt have two good ſtars, one for his birth-day, the other for his wedding-day; as it ſeems that the influence of the natal ſtar could not extend beyond the bridal morn, but that a man then falls under a different dominion.

At what time Plutarch entered into this ſtate, we are not quite certain; but as it is not probable that a man of his wiſdom would marry at an advanced time of life, and as his wife was a native of Chæronea, we may conclude that he married before he went to Rome. However that might be, it appears that he was fortunate in his choice; for his wife was not only well-born and well-bred, but a woman of diſtinguiſhed ſenſe and virtue. Her name was Timoxena.

Plutarch appears to have had at leaſt five children by her, four ſons, and a daughter, whom, out of regard for her mother, he called Timoxena. He has given us a proof that he had all the tenderneſs of an affectionate father for theſe children, by recording a little inſtance of his daughter's natural benevolence. " When ſhe " was very young," ſays he, " ſhe would frequently beg of " her nurſe to give the breaſt not only to the other chil- " dren, but to her babies and dolls, which ſhe conſidered " as her dependents, and under her protection." Who does not ſee, in this ſimple circumſtance, at once the fondneſs of the parent, and the benevolent diſpoſition of the man?

But the philoſopher ſoon loſt his little bloſſom of humanity. His Timoxena died in her infancy; and if we may judge from the conſolatory letter he wrote to her mother on the occaſion, he bore the loſs as became a philoſopher. " Conſider, ſaid he, that death has de- " prived your Timoxena only of ſmall enjoyments. The " things ſhe knew were but of little conſequence, and " ſhe could be delighted only with trifles." In this letter we find a portrait of his wife, which does her the greateſt honour. From the teſtimony given by her huſband, it appears that ſhe was far above the general weak-

neſs

neſs and affectation of her ſex. She had no paſſion for the expenſiveneſs of dreſs, or the parade of public appearances. She thought every kind of extravagance blameable; and her ambition went not beyond the decencies and proprieties of life.

Plutarch had before this buried two of his ſons, his eldeſt ſon, and a younger named Charon; and it appears from the above-mentioned letter, that the conduct of Timoxena, on theſe events, was worthy the wife of a philoſopher. She did not diſfigure herſelf by change of apparel, or give way to the extravagance of grief, as women in general do on ſuch occaſions, but ſupported the diſpenſations of Providence with a ſolemn and rational ſubmiſſion, even when they ſeemed to be moſt ſevere. She had taken unwearied pains, and undergone the greateſt ſufferings, to nurſe her ſon Charon at her own breaſt, at a time when an abſceſs formed near the part had obliged her to undergo an inciſion. Yet, when the child, reared with ſo much tender pain and difficulty, died, thoſe who went to viſit her on the melancholy occaſion, found her houſe in no more diſorder than if nothing diſtreſsful had happened. She received her friends as Admetus entertained Hercules, who, the ſame day that he buried Alceſte, betrayed not the leaſt confuſion before his heroic gueſt.

With a woman of ſo much dignity of mind and excellence of diſpoſition, a man of Plutarch's wiſdom and humanity muſt have been infinitely happy: and, indeed, it appears from thoſe precepts of conjugal happineſs and affection which he has left us, that he has drawn his obſervations from experience, and that the rules he recommended had been previouſly exemplified in his own family.

It is ſaid that Plutarch had ſome miſunderſtanding with his wife's relations; upon which Timoxena, fearing that it might affect their union, had duty and religion enough to go as far as Mount Helicon and ſacrifice to Love, who had a celebrated temple there.

He left two ſons, Plutarch and Lamprius. The latter appears to have been a philoſopher, and it is to him we are indebted for a catalogue of his father's writings; which, however, one cannot look upon, as Mr. Dryden ſays, without the ſame emotions that a merchant muſt

feel

feel in peruſing a bill of freight after he has loſt his veſſel. The writings no longer extant are theſe:

The Lives of
- Hercules,
- Heſiod,
- Pindar,
- Crates and Daiphantus, with a Parallel,
- Leonidas,
- Ariſtomenes,
- Scipio Africanus Junior, and Metellus,
- Auguſtus,
- Tiberius,
- Claudius,
- Nero,
- Caligula,
- Vitellius,
- Epaminondas and the Elder Scipio, with a Parallel.

Four Books of Commentaries on Homer.
Four Books of Commentaries on Heſiod.
Five Books to Empedocles, on the Quinteſſence.
Five Books of Eſſays.
Three Books of Fables.
Three Books of Rhetoric.
Three Books on the Introduction of the Soul.
Two Books of Extracts from the Philoſophers.
Three Books on Senſe.
Three Books on the great Actions of Cities.
Two Books on Politics.
An Eſſay on Opportunity, to Theophraſtus.
Four Books on the Obſolete Parts of Hiſtory.
Two Books of Proverbs.
Eight Books on the Topics of Ariſtotle.
Three Books on Juſtice, to Chryſippus.
An Eſſay on Poetry.
A Diſſertation on the Difference between the Pyrrhonians and the Academicians.
A Treatiſe to prove that there was but one Academy of Plato.

Aulus Gellius has taken a long ſtory from Taurus, about Plutarch's method of correcting a ſlave, in which there is nothing more than this, that he puniſhed him like

like a philoſopher, and gave him his diſcipline without being out of temper.

Plutarch had a nephew named Sextus, who bore a conſiderable reputation in the world of letters, and taught the Greek language and learning to Marcus Antoninus. The character which that philoſopher has given him, in his Firſt Book of Reflections, may, with great propriety, be applied to his uncle. "'Sextus, by his example, "taught me mildneſs and humanity; to govern my houſe "like a good father of a family; to fall into an eaſy "and unaffected gravity of manners; to live agreeably "to nature; to find out the art of diſcovering and pre-"venting the wants of my friends; to connive at the "noiſy follies of the ignorant and impertinent; and to "comply with the underſtandings and the humours of "men."

One of the rewards of philoſophy is long life; and it is clear that Plutarch enjoyed this; but of the time, or the circumſtances of his death, we have no ſatisfactory account.

PLUTARCH's LIVES.

THESEUS.

As geographers thruſt into the extremities of their maps thoſe countries that are unknown to them, remarking at the ſame time, that all beyond is hills of ſand and haunts of wild beaſts, frozen ſeas, marſhes, and mountains that are inacceſſible to human courage or induſtry; ſo, in comparing the lives of illuſtrious men, when I have paſt through thoſe periods of time which may be deſcribed with probability, and where hiſtory may find firm footing in facts, I may ſay, my Senecio *, of the remoter ages, that all beyond is full of prodigy and fiction, the regions of poets and fabuliſts, wrapt in clouds, and unworthy of belief †. Yet ſince I had given an account of Lycurgus and Numa, I thought I might without impropriety aſcend to Romulus, as I had approached his times. But conſidering

> Who, for the palm, in conteſt high ſhall join?
> Or who in equal ranks ſhall ſtand?

(as Æſchylus expreſſes it) it appeared to me, that he who peopled the beautiful and famed city of Athens, might be beſt contraſted and compared with the father of the magnificent and invincible Rome. Permit us then to take

* Soſſius Senecio, a man of conſular dignity, who flouriſhed under Nerva and Trajan, and to whom Pliny addreſſed ſome of his Epiſtles; not the Senecio put to death by Domitian.

† The wild fictions of the fabulous ages may partly be accounted for from the genius of the writers, who (as Plutarch obſerves) were chiefly poets; and partly from an affectation of ſomething extraordinary or preternatural *in antiquity*, which has generally prevailed, both *in nations and families*.

take from Fable her extravagance, and make her yield to, and accept the form of, Hiſtory: but where ſhe obſtinately deſpiſes probability, and refuſes to mix with what is credible, we muſt implore the candour of our readers, and their kind allowance for the tales of Antiquity.

THESEUS, then, appeared to anſwer to Romulus in many particulars. Both were of uncertain parentage, born out of wedlock; and both had the repute of being ſprung from the gods. Both ſtood in the firſt rank of warriors; for both had great powers of mind, with great ſtrength of body. One was the founder of Rome, and one peopled Athens, the moſt illuſtrious cities in the world. Both carried off women by violence. Both were involved in domeſtic miſeries, and expoſed to family reſentment *: and both, towards the end of their lives, are ſaid to have offended their reſpective citizens, if we may believe what ſeems to be delivered with the leaſt mixture of poetical fiction.

The lineage of Theſeus, by his father's ſide, ſtretches to Erectheus and the firſt inhabitants of his country †; by his mother's ſide to Pelops ‡, who was the moſt powerful of all the Peloponneſian kings, not only on account of his great opulence, but the number of his children; for he married his daughters to perſons of the firſt dignity, and found means to place his ſons at the head of the chief ſtates. One of them named Pittheus, grandfather to Theſeus, founded the ſmall city of Trœzene, and was eſteemed the moſt learned, and the wiſeſt man of his age. The

* ὁδετερῳ δὲ δυσχεραντέρῳ περὶ τὰ οἰκεῖα καὶ πεμπτὸν γεγενῆ διέφυγεν.

† Theſeus was the ſixth in deſcent from Erectheus, or Erichonius, ſaid to be the ſon of Vulcan and Minerva, or Cranaë, granddaughter of Cranaus, the ſecond king of Athens; ſo that Plutarch very juſtly ſays, that Theſeus was deſcended from the Autochthones, or firſt inhabitants of Attica, who were ſo called becauſe they pretended to be born in that very country. It is generally allowed, however, that this kingdom was founded by Cecrops an Egyptian, who brought hither a colony of Saites, about the year of the world 2448, before Chriſt 1556. The inhabitants of Attica were indeed a more ancient people than thoſe of many other diſtricts of Greece, which being of a more fertile ſoil, often changed their maſters, while few were ambitious of ſettling in a barren country.

‡ Pelops was the ſon of Tantalus, and of Phrygian extraction. He carried with him immenſe riches into Peloponneſus, which he had dug out of the mines of mount Sypilus. By means of this wealth, he got the government of the moſt conſiderable towns for his ſons, and married his daughters to princes.

The eſſence of the wiſdom of thoſe days conſiſted in ſuch moral ſentences as Heſiod * is celebrated for in his Book of Works. One of theſe is aſcribed to Pittheus:

> Blaſt not the hope which friendſhip has conceived,
> But fill its meaſure high.

This is confirmed by Ariſtotle: and Euripides, in ſaying that Hippolytus was taught by "the ſage and ve-"nerable Pittheus," gives him a very honourable teſtimony.

Ægeus, wanting to have children, is ſaid to have received, from the Oracle at Delphi, that celebrated anſwer, which commanded him not to approach any woman before he returned to Athens. But as the Oracle ſeemed not to give him clear inſtruction, he came to Trœzene, and communicated it to Pittheus in the following terms.

> "The myſtic veſſel ſhall untouch'd remain,"
> Till in thy native realm——

It is uncertain what Pittheus ſaw in this Oracle. However, either by perſuaſion or deceit, he drew Ægeus into converſation with his daughter Æthra. Ægeus afterwards coming to know that ſhe whom he had lain with was Pittheus's daughter, and ſuſpecting her to be with child, hid a ſword and a pair of ſandals under a large ſtone, which had a cavity for the purpoſe. Before his departure, he told the ſecret to the princeſs only, and left orders, that if ſhe brought forth a ſon, who, when he came to a man's eſtate, ſhould be able to remove the ſtone, and take away the things left under it, ſhe ſhould ſend him with thoſe tokens to him, with all imaginable privacy; for he was very much afraid that ſome plot would be formed againſt him by the Pallantidæ, who deſpiſed him for his want of children. Theſe were fifty brothers, the ſons of Pallas †.

Æthra

* Heſiod flouriſhed about 500 years after Pittheus. Solomon wrote his Moral Sentences two or three hundred years after Pittheus.

† Pallas was brother to Ægeus; and as Ægeus was ſuppoſed to have no children, the Pallantidæ conſidered the kingdom of Athens as their undoubted inheritance. It was natural, therefore, for Ægeus to conclude, that if they came to know he had a ſon, they would attempt to aſſaſſinate either *him* or his ſon.

Æthra was delivered of a ſon; and ſome ſay he was immediately named Theſeus *, becauſe of the laying up of the tokens; others, that he received his name afterwards at Athens, when Ægeus acknowledged him for his ſon. He was brought up by Pittheus, and had a tutor named Connidas, to whom the Athenians, even in our times, ſacrifice a ram, on the day preceding the Theſéan Feaſts, giving this honour to his memory upon a much juſter account than that which they pay to Silanion and Parrhaſius, who only made ſtatues and pictures of Theſeus.

As it was then the cuſtom for ſuch as had arrived at man's eſtate, to go to Delphi to offer the firſt-fruits of their hair to Apollo, Theſeus went thither, and the place where this ceremony is performed, from him, is ſaid to be yet called Theſéa. He ſhaved, however, only the fore part of his head, as Homer tells us the Abantes did †; and this kind of tonſure, on his account, was called Theſeis. The Abantes firſt cut their hair in this manner, not in imitation of the Arabians, as ſome imagine, nor yet of the Myſians, but becauſe they were a warlike people, who loved cloſe fighting, and were more expert in it than any other nation. Thus Archilocus ‡:

> Theſe twang not bows, nor ſling the hiſſing ſtone,
> When Mars exults, and fields with armies groan:
> Far nobler ſkill Eubœa's ſon's diſplay,
> And with the thundering ſword decide the fray.

That they might not, therefore, give advantage to their enemies by their hair, they took care to cut it off. And we are informed that Alexander of Macedon, having made the ſame obſervation, ordered his Macedonian troops to cut off their beards, theſe being a ready handle in battle.

For

* The Greeks, as well as the Hebrews, gave names both to perſons and things from ſome event or circumſtance attending that which they were to name. The Greek word *Theſis* ſignifies *laying up*, and *theſthai uion*, *to acknowledge*, or rather *to adopt a ſon*. Ægeus did both; the ceremony of adoption being neceſſary to enable Theſeus, who was not a legitimate ſon, to inherit the crown.

† The Abantes were the inhabitants of Eubœa, but originally of Abae, a town in Thrace.

‡ Archilochus was a Greek poet, who lived about the time of Romulus. Homer had given the ſame account of the Abantes above three hundred years before. For, in the ſecond book of the Iliad, he tells us, the Abantes pierced the breaſt-plates of their enemies with *extended ſpears* or pikes; that is to ſay, they fought hand to hand.

For ſome time Æthra declared not the real father of Theſeus; but the report propagated by Pittheus was, that he was the ſon of Neptune: for the Trœzenians principally worſhip that god; he is the patron of their city; to him they offer their firſt-fruits; and their money bears the impreſſion of a trident. Theſeus, in his youth, diſcovering not only great ſtrength of body, but firmneſs and ſolidity of mind, together with a large ſhare of underſtanding and prudence, Æthra led him to the ſtone, and having told him the truth concerning his origin, ordered him to take up his father's tokens, and ſail to Athens. He eaſily removed the ſtone, but refuſed to go by ſea, though he might have done it with great ſafety, and though he was preſt to it by the entreaties of his grandfather and his mother; while it was hazardous, at that time, to go by land to Athens, becauſe no part was free from the danger of ruffians and robbers. Thoſe times, indeed, produced men of ſtrong and indefatigable powers of body, of extraordinary ſwiftneſs and agility; but they applied thoſe powers to nothing juſt or uſeful. On the contrary, their genius, their diſpoſition, their pleaſures tended only to inſolence, to violence, and to rapine. As for modeſty, juſtice, equity, and humanity, they looked upon them as qualities in which thoſe who had it in their power to add to their poſſeſſions, had no manner of concern; virtues praiſed only by ſuch as were afraid of being injured, and who abſtained from injuring others out of the ſame principle of fear. Some of theſe ruffians were cut off by Hercules in his peregrinations, while others eſcaped to their lurking-holes, and were ſpared by the hero in contempt of their cowardice. But when Hercules had unfortunately killed Iphitus, he retired to Lydia, where, for a long time, he was a ſlave to Omphale *, a puniſhment which he impoſed upon himſelf for the murder. The Lydians then enjoyed great quiet and ſecurity; but in Greece the ſame kind of enormities broke out anew, there being no one to reſtrain or quell them. It was therefore extremely dangerous to travel by land from Peloponneſus to Athens; and Pittheus, acquainting Theſeus with the number of theſe ruffians, and with their

* Thoſe who had been guilty of murder became voluntary exiles, and impoſed on themſelves a certain penance, which they continued till they thought their *crime expiated*.

cruel treatment of ſtrangers, adviſed him to go by ſea. But he had long ſecretly been fired with the glory of Hercules, whom he held in the higheſt eſteem, liſtening with great attention to ſuch as related his achievements, particularly to thoſe that had ſeen him, converſed with him, and had been witneſſes to his proweſs. He was affected in the ſame manner as Themiſtocles afterwards was, when he declared that the trophies of Miltiades would not ſuffer him to ſleep. The virtues of Hercules were his dream by night, and by day emulation led him out, and ſpurred him on to perform ſome exploits like his. Beſides, they were nearly related, being born of couſin-germans; for Æthra was the daughter of Pittheus and Alcmena of Lyſidice, and Pittheus and Lyſidice were brother and ſiſter by Pelops and Hippodamia. He conſidered it, therefore, as an inſupportable diſhonour, that Hercules ſhould traverſe both ſea and land to clear them of theſe villains, while he himſelf declined ſuch adventures as occurred to him; diſgracing his reputed father, if he took his voyage, or rather flight, by ſea; and carrying to his real father a pair of ſandals and a ſword unſtained with blood, inſtead of the ornament of great and good actions, to aſſert and add luſtre to his noble birth. With ſuch thoughts and reſolutions as theſe he ſet forward, determined to injure no one, but to take vengeance of ſuch as ſhould offer him any violence.

He was firſt attacked by Periphetes, in Epidauria, whoſe weapon was a club, and who, on that account, was called Corynetes, or the Club-bearer. He engaged with him, and ſlew him. Delighted with the club, he took it for his weapon, and uſed it as Hercules did the lion's ſkin. The ſkin was a proof of the vaſt ſize of the wild beaſt which that hero had ſlain; and Theſeus carried about with him this club, whoſe ſtroke he had been able to parry, but which, in his hand, was irreſiſtible. In the Iſthmus he ſlew Sinnis the Pine-bender *, in the ſame manner as he had deſtroyed many others: and this he did, not as having learned or practiſed the bending of thoſe trees, but to ſhew that natural ſtrength is above all art. Sinnis had a daughter remarkable for her beauty and ſtature,

* Sinnis was ſo called from his bending the heads of two pines, and tying paſſengers between the oppoſite branches, which, by their *ſudden return*, tore them to pieces.

ſtature, named Perigune, who had concealed herſelf when her father was killed. Theſeus made diligent ſearch for her, and found, at laſt, that ſhe had retired into a place overgrown with ſhrubs, and ruſhes, and wild aſparagus. In her childiſh ſimplicity ſhe addreſſed her prayers and vows to theſe plants and buſhes, as if they could have a ſenſe of her misfortune, promiſing, if they would ſave and hide her, that ſhe would never burn or deſtroy them. But when Theſeus pledged his honour for treating her politely, ſhe came to him, and in due time brought him a ſon named Melanippus. Afterwards, by Theſeus's permiſſion, ſhe married Deïoneus, the ſon of Eurytus the Œchalian. Melanippus had a ſon named Ioxus, who joined with Ornytus in planting a colony in Caria: whence the Ioxides; with whom it is an inviolable rule, not to burn either ruſhes or wild aſparagus, but to honour and worſhip them.

About this time Crommyon was infeſted by a wild ſow named Phæä, a fierce and formidable creature. This ſavage he attacked and killed *, going out of his way to engage her, and thereby ſhewing an act of voluntary valour: for he believed it equally became a brave man to ſtand upon his defence againſt abandoned ruffians, and to ſeek out, and begin the combat with ſtrong and ſavage animals. But ſome ſay, that Phæä was an abandoned female robber, who dwelt in Crommyon; that ſhe had the name of Sow from her life and manners; and was afterwards ſlain by Theſeus.

In the borders of Megara he deſtroyed Sciron, a robber, by caſting him headlong from a precipice, as the ſtory generally goes: and it is added, that, in wanton villany, this Sciron uſed to make ſtrangers waſh his feet, and to take thoſe opportunities to puſh them into the ſea. But the writers of Megara in contradiction to this report, and, as Simonides expreſſes it, fighting with all antiquity, aſſert, that Sciron was neither a robber nor a ruffian, but, on the contrary, a deſtroyer of robbers, and a man whoſe heart and houſe were ever open to the good and the honeſt. For Æacus, ſay they, was looked upon as the juſteſt man in Greece, Cychreus of Salamis had divine

* In this inſtance our hero deviated from the principle he ſet out upon, which was never to be the aggreſſor in any engagement. The wild ſow was certainly *no leſs* reſpectable an animal than the pine-*bender.*

honours paid him at Athens, and the virtue of Peleus and Telamon too was univerſally known. Now Sciron was ſon-in-law to Cychreus, father-in-law to Æacus, and grandfather to Peleus and Telamon, who were both of them ſons of Endeis, the daughter of Sciron and Chariclo: therefore it was not probable that the beſt of men ſhould make ſuch alliances with one of ſo vile a character, giving and receiving the greateſt and deareſt pledges. Beſides, they tell us, that Theſeus did not ſlay Sciron in his firſt journey to Athens, but afterwards, when he took Eleuſis from the Megarenſians, having expelled Diocles, its chief magiſtrate, by a ſtratagem. In ſuch contradictions are theſe things involved.

At Eleuſis he engaged in wreſtling with Cercyon the Arcadian, and killed him on the ſpot. Proceeding to Hermione *, he put a period to the cruelties of Damaſtes, ſurnamed Procruſtes, making his body fit the ſize of his own beds, as he had ſerved ſtrangers. Theſe things he did in imitation of Hercules, who always returned upon the aggreſſors the ſame ſort of treatment which they intended for him; for that hero ſacrificed Buſiris, killed Antæus in wreſtling, Cygnus in ſingle combat, and broke the ſkull of Termerus; whence this is called the Termerian miſchief; for Termerus, it ſeems, deſtroyed the paſſengers he met by daſhing his head againſt theirs. Thus Theſeus purſued his travels to puniſh abandoned wretches, who ſuffered the ſame kind of death from him that they inflicted on others, and were requited with vengeance ſuitable to their crimes.

In his progreſs he came to the Cephiſus, where he was firſt ſaluted by ſome of the Phytalidæ †. Upon his deſire to have the cuſtomary purifications, they gave him them in due form, and having offered propitiatory ſacrifices, invited him to their houſes. This was the firſt hoſpitable treatment he met with on the road. He is ſaid to

* This ſeems to be a miſtake; for we know of no place called Harmione, or Hermione, between Eleuſis and Athens. Pauſanias calls it Erione; and the authors of the Univerſal Hiſtory, after Philochorus, call it Termione.

† Theſe were the deſcendants of Phytalus, with whom Ceres entruſted the ſuperintendence of her holy myſteries, in recompence for the hoſpitality with which ſhe had been treated at his houſe. Theſeus thought himſelf unfit to be admitted to thoſe myſteries without *expiation, becauſe he had dipped his hands in blood, though it was only that of thieves and robbers.*

to have arrived at Athens on the eight day of the month Cronius, which now they call Hecatombœon [July]. There he found the ſtate full of troubles and diſtraction, and the family of Ægeus in great diſorder: for Medea, who had fled from Corinth, promiſed by her art to enable Ægeus to have children, and was admitted to his bed. She firſt diſcovering Theſeus, whom as yet Ægeus did not know, perſuaded him, now in years, and full of jealouſies and ſuſpicions, on account of the faction that prevailed in the city, to prepare an entertainment for him as a ſtranger, and take him off by poiſon. Theſeus, coming to the banquet, did not intend to declare himſelf firſt, but, willing to give his father occaſion to find him out, when the meat was ſerved up, he drew his ſword *, as if he deſigned to carve with it, and took care it ſhould attract his notice. Ægeus quickly perceiving it, daſhed down the cup of poiſon, and after ſome queſtions, embraced him as his ſon: then aſſembling the people, he acknowledged him alſo before them, who received him with great ſatisfaction on account of his valour. The cup is ſaid to have fallen, and the poiſon to have been ſpilt, where the incloſure now is, in the place called Delphinium; for there it was that Ægeus dwelt; and the Mercury which ſtands on the eaſt-ſide of the temple, is yet called the Mercury of Ægeus's gate.

The Pallantidæ, who hoped to recover the kingdom, if Ægeus died childleſs, loſt all patience when Theſeus was declared his ſucceſſor. Exaſperated at the thought that Ægeus, who was not in the leaſt allied to the Erechthidæ, but only adopted by Pandion †, ſhould firſt gain the crown, and afterwards Theſeus, who was an emigrant and a ſtranger, they prepared for war; and dividing their forces, one party marched openly, with their father, from Sphettus to the city; and the other, concealing themſelves in Gargettus, lay in ambuſh, with a deſign to attack the enemy from two ſeveral quarters.

* Some needleſs learning has been adduced to ſhew, that in the heroic times they carved with a cutlaſs or large knife, and not with a ſword; and that conſequently Plutarch here muſt certainly be miſtaken; but as μαχαιρα ſignifies either a cutlaſs or a ſword, how do we know that it was a ſword, and not a cutlaſs, which Ægeus hid under the ſtone?

† It had not been actually reported, that Ægeus was not the ſon of Pandion, but of Scyrias.

They had with them an herald named Leos, of the tribe of Agnus. This man carried to Theſeus an account of all the deſigns of the Pallantidæ; and he immediately fell upon thoſe that lay in ambuſh, and deſtroyed them. Pallas and his company being informed of this, thought fit to diſperſe. Hence it is ſaid to be, that the tribe of Pallene never intermarry with the Agnuſians, nor ſuffer any proclamation to begin with theſe words, *Akouete Leoi* [Hear, O ye people]; for they hate the very name of Leos, on account of the treachery of that herald.

Theſeus, deſirous to keep himſelf in action, and at the ſame time courting the favour of the people, went againſt the Marathonian bull, which did no ſmall miſchief to the inhabitants of Tetrapolis. When he had taken him, he brought him alive in triumph through the city, and afterwards ſacrificed him to the Delphinian Apollo. Hecale alſo, and the ſtory of her receiving and entertaining Theſeus, does not appear deſtitute of all foundation; for the people in that neighbourhood aſſemble to perform the Hecaleſian rites to Jupiter Hecalus: they honour Hecale too, calling her by the diminutive, Hecalene, becauſe when ſhe entertained Theſeus, while he was but a youth, ſhe careſſed him as perſons in years uſe to do children, and called him by ſuch tender diminutive names. She vowed, moreover, when he went to battle, to offer ſacrifices to Jupiter, if he returned ſafe; but as ſhe died before the end of the expedition, Theſeus performed thoſe holy rites in teſtimony of the grateful ſenſe he had of her hoſpitality. So Philochorus relates the ſtory *.

Not long after, there came the third time, from Crete, the collectors of the tribute, exacted on the following occaſion. Androgeus † being treacherouſly ſlain in Attica, a very fatal war was carried on againſt that country by Minos, and Divine Vengeance laid it waſte; for it was viſited by famine and peſtilence, and want of water increaſed their miſery. The remedy that Apollo propoſed was, that they ſhould appeaſe Minos, and be reconciled

* Philochorus was an Athenian hiſtorian, who flouriſhed in the reign of Ptolomy Philopater, about two hundred years before the birth of our Saviour. He wrote many valuable pieces, of which nothing remains, but ſome fragments preſerved by other writers.

† Some ſay Ægeus cauſed him to be murdered, becauſe he was *in the intereſt of* the Pallantidæ; others, that he was killed by the *Marathonian bull.*

conciled to him; whereupon the wrath of Heaven would ceaſe, and their calamities come to a period. In conſequence of this, they ſent ambaſſadors with their ſubmiſſion; and, as moſt writers agree, engaged themſelves by treaty, to ſend every ninth year a tribute of ſeven young men and as many virgins. When theſe were brought into Crete, the fabulous account informs us, that they were deſtroyed by the Minotaur * in the Labyrinth, or that, loſt in its mazes, and unable to find the way out, they periſhed there. The Minotaur was, as Euripides tells us,

> A mingled form prodigious to behold,
> Half bull, half man!

But Philochorus ſays the Cretans deny this, and will not allow the labyrinth to have been any thing but a priſon, which had no other inconvenience than this, that thoſe who were confined there could not eſcape: And Minos having inſtituted games in honour of Androgeus, the prize for the victors was thoſe youths, who had been kept till that time in the labyrinth. He that firſt won the prizes in thoſe games, was a perſon of great authority in the court of Minos, and general of his armies, named Taurus, who being unmerciful and ſavage in his nature, had treated the Athenian youths with great inſolence and cruelty. And it is plain that Ariſtotle himſelf, in his Account of the Bottiœan Government, does not ſuppoſe that the young men were put to death by Minos, but that they lived, ſome of them to old age, in ſervile employments in Crete. He adds, that the Cretans, in purſuance of an ancient vow, once ſent a number of their firſt-born to Delphi, among whom were ſome of the deſcendants of theſe Athenian ſlaves, who not being able to ſupport themſelves there, firſt paſſed from thence into Italy, where they ſettled about Japygia; and from thence they removed again into Thrace, and were called Bottiœans. Wherefore the Bottiœan virgins, in ſome ſolemnities of religion, ſing, "To Athens let us go." And, indeed, it ſeems dangerous to be at enmity with a city which is the ſeat of eloquence and learning: For

* Feigned by the poets to have been begot by a bull upon Paſiphaë, Minos's queen, who was inſpired, it ſeems, with this horrid paſſion by Neptune, in revenge for Minos's refuſing him a beautiful bull, which he expected as an offering.

Minos always was ſatirized on the Athenian ſtage; nor was his fame ſufficiently reſcued by Heſiod's calling him "Supreme of Kings," or Homer's ſaying that he "converſed with Jove;" for the writers of tragedy prevailing, repreſented him as a man of vicious character *, violent, and implacable; yet, inconſiſtently enough, they ſay that Minos was a king and a lawgiver, and that Rhadamanthus was an upright judge, and guardian of the laws which Minos had made.

When the time of the third tribute came, and thoſe parents who had ſons not arrived at full maturity, were obliged to reſign them to the lot, complaints againſt Ægeus ſprung up again among the people, who expreſſed their grief and reſentment, that he who was the cauſe of all their misfortunes bore no part of the puniſhment, and while he was adopting, and raiſing to the ſucceſſion, a ſtranger of ſpurious birth, took no thought for them who loſt their legitimate children. Thoſe things were matter of great concern to Theſeus, who, to expreſs his regard for juſtice, and take his ſhare in the common fortune, voluntarily offered himſelf as one of the ſeven, without lot. The citizens were charmed with this proof of his magnanimity and public ſpirit; and Ægeus himſelf, when he ſaw that no entreaties or perſuaſions availed to turn him from it, gave out the lots for the reſt of the young men. But Hellanicus ſays, that the youths and virgins which the city furniſhed were not choſen by lot, but that Minos came in perſon and ſelected them, and Theſeus before the reſt, upon theſe conditions: That the Athenians ſhould furniſh a veſſel, and the young men embark and ſail along with him, but carry no arms; and that if they could kill the Minotaur, there ſhould be an end of the tribute. There appearing no hopes of ſafety for the youths in the two former tributes, they ſent out a ſhip with the black ſail, as carrying them to certain ruin. But when Theſeus encouraged his father by his confidence of ſucceſs againſt the Minotaur, he gave another ſail, a white one, to the pilot, ordering him, if he brought Theſeus ſafe back, to hoiſt the white; but if not, to ſail with the black one in token of his misfortune. Simonides, however, tells us, that

* This is a miſtake, into which Plutarch and ſeveral other writers have fallen. There were two of the name of Minos. One was the ſon of Jupiter and Europa, and a juſt and excellent prince; the other, his grandſon, and ſon of Lycaſter, was a tyrant.

that it was not a white ſail which Ægeus gave, but a ſcarlet one dyed with the juice of the flower of a very flouriſhing holm-oak *, and that this was to be the ſignal that all was well. He adds, that Phereclus, the ſon of Amarſyas, was pilot of the ſhip: but Philochorus ſays, that Theſeus had a pilot ſent him by Sciras, from Salamis, named Nauſitheus, and one Phæax to be at the prow, becauſe as yet the Athenians had not applied themſelves to navigation †; and that Sciras did this, becauſe one of the young men, named Meneſthes, was his daughter's ſon. This is confirmed by the monuments of Nauſitheus and Phæax, built by Theſeus, at Phalerum, near the Temple of Sciron; and the feaſt called Cybernefia, or the Pilots' Feaſt, is ſaid to be kept in honour of them.

When the lots were caſt, Theſeus taking with him, out of the Prytaneum, thoſe upon whom they fell, went to the Delphinian temple, and made an offering to Apollo for them. This offering was a branch of conſecrated olive bound about with white wool. Having paid his devotions, he embarked on the ſixth of April; at which time they ſtill ſend the virgins to Delphinium to propitiate the god. It is reported that the oracle at Delphi commanded him to take Venus for his guide, and entreat her to be his companion in the voyage; and when he ſacrificed to her a ſhe-goat on the ſea-ſhore, its ſex was immediately changed: hence the goddeſs had the name of Epitragia.

When he arrived in Crete, according to moſt hiſtorians and poets, Ariadne, falling in love with him, gave him a clue of thread, and inſtructed him how to paſs with it through the intricacies of the labyrinth. Thus aſſiſted, he killed the Minotaur, and then ſet ſail, carrying off Ariadne, together with the young men. Pherecydes ſays, that Theſeus broke up the keels of the Cretan ſhips, to prevent their purſuit. But, as Demon has it, he killed Taurus, Minos's commander, who engaged him in the harbour, juſt as he was ready to ſail out. Again, according to Philochorus, when Minos celebrated the games

* It is not the flower, but the fruit of the Ilex, full of little worms, which the Arabians call Kermes, from which a ſcarlet dye is procured.

† The Athenians, according to Homer, ſent fifty ſhips to Troy; but thoſe were only tranſport-ſhips. Thucydides aſſures us, that they did not begin to make any figure at ſea till ten or twelve years after the battle of Marathon, *near ſeven hundred* years after the ſiege of Troy.

in honour of his ſon, it was believed that Taurus would bear away the prizes in them as formerly, and every one grudged him that honour; for his exceſſive power and haughty behaviour were intolerable; and, beſides, he was accuſed of too great a familiarity with Paſiphaë: therefore, when Theſeus deſired the combat, Minos permitted it. In Crete it was the cuſtom for the women as well as the men to ſee the games; and Ariadne, being preſent, was ſtruck with the perſon of Theſeus, and with his ſuperior vigour and addreſs in the wreſtling-ring. Minos too was greatly delighted, eſpecially when he ſaw Taurus vanquiſhed and diſgraced; and this induced him to give up the young men to Theſeus, and to remit the tribute. Clidemus beginning higher, gives a prolix account of theſe matters, according to his manner. There was, it ſeems, a decree throughout all Greece, that no veſſel ſhould ſail with more than five hands, except the Argo commanded by Jaſon, who was appointed to clear the ſea of pirates. But when Dædalus eſcaped by ſea to Athens, Minos purſuing him with his men of war, contrary to the decree, was driven by a ſtorm to Sicily, and there ended his life. And when Deucalion his ſucceſſor, purſuing his father's quarrels with the Athenians, demanded that they ſhould deliver up Dædalus, and threatened, if they did not, to make away with the hoſtages that Minos had received, Theſeus gave him a mild anſwer, alleging that Dædalus was his relation, nearly allied in blood, being ſon to Merope the daughter of Erectheus. But privately he prepared a fleet, part of it among the Thymætadæ, at a diſtance from any public road, and part under the direction of Pittheus, at Trœzene. When it was ready, he ſet ſail, taking Dædalus, and the reſt of the fugitives from Crete, for his guide. The Cretans receiving no information of the matter, and when they ſaw his fleet, taking them for friends, he eaſily gained the harbour, and making a deſcent, proceeded immediately to Gnoſſus. There he engaged with Deucalion and his guards, before the gates of the labyrinth, and ſlew them. The government by this means falling to Ariadne, he entered into an agreement with her, by which he received the young captives, and made a perpetual league between the Athenians and the Cretans, both ſides ſwearing to proceed to hoſtilities no more.

There

There are many other reports about theſe things, and as many concerning Ariadne, but none of any certainty. For ſome ſay, that being deſerted by Theſeus, ſhe hanged herſelf; others, that ſhe was carried by the mariners to Naxos, and there married Onarus the prieſt of Bacchus, Theſeus having left her for another miſtreſs:

For Ægle's charms had pierc'd the hero's heart.

Whereas the Megarenſian tells us, that Piſiſtratus ſtruck the line out of Heſiod; as, on the contrary, to gratify the Athenians, he added this other to Homer's deſcription of the ſtate of the dead;

The godlike Theſeus and the great Pirithous.

Some ſay Ariadne had two ſons by Theſeus, Œnopion and Staphylus. With theſe agrees Ion of Chios, who ſays of his native city, that it was built by Œnopion the ſon of Theſeus.

But the moſt ſtriking paſſages of the poets, relative to theſe things, are in every body's mouth. Something more particular is delivered by Pæon the Amathuſian. He relates, that Theſeus, being driven by a ſtorm to Cyprus, and having with him Ariadne, who was big with child, and extremely diſcompoſed with the agitation of the ſea, he ſet her on ſhore, and left her alone, while he returned to take care of the ſhip; but by a violent wind was forced out again to ſea: that the women of the country received Ariadne kindly, conſoled her under her loſs, and brought her feigned letters as from Theſeus: that they attended and aſſiſted her, when ſhe fell in labour; and, as ſhe died in child-bed, paid her the funeral honours: that Theſeus, on his return, greatly afflicted at the news, left money with the inhabitants, ordering them to pay divine honours to Ariadne; and that he cauſed two little ſtatues of her to be made, one of ſilver, and the other of braſs: that they celebrate her feſtival on the ſecond of September, when a young man lies down, and imitates the cries and geſture of a woman in travail: and that the Amathuſians call the grove in which they ſhew her tomb, the Grove of Venus Ariadne.

Some of the Naxian writers relate, that there were two Minos's, and two Ariadnes; one of which was married to Bacchus in Naxos, and had a ſon named Staphylus; the other, of a later age, being carried off by Theſeus,

and afterwards deſerted, came to Naxos, with her nurſe Corcyne, whoſe tomb is ſtill ſhewn. That this Ariadne died there, and had different honours paid her from the former; for the feaſts of one were celebrated with mirth and revels, while the ſacrifices of the other were mixed with ſorrow and mourning *.

Theſeus, in his return from Crete, put in at Delos †; and having ſacrificed to Apollo, and dedicated a ſtatue of Venus, which he received from Ariadne, he joined with the young men in a dance, which the Delians are ſaid to practiſe at this day. It conſiſts in an imitation of the mazes and outlets of the labyrinth, and, with various involutions and evolutions, is performed in regular time. This kind of dance, as Dicæarchus informs us, is called by the Delians the Crane ‡. He danced it round the altar Keraton, which was built entirely of the left-ſide horns of beaſts. He is alſo ſaid to have inſtituted games in Delos, where he began the cuſtom of giving a palm to the victors.

When they drew near to Attica, both Theſeus and the pilot were ſo tranſported with joy, that they forgot to hoiſt the ſail which was to be the ſignal to Ægeus of their ſafety, who, therefore, in deſpair, threw himſelf from the rock, and was daſhed to pieces. Theſeus diſembarked, and performed thoſe ſacrifices to the gods which he had vowed at Phalerum, when he ſet ſail, and ſent a herald to the city, with an account of his ſafe return. The meſſenger met with numbers lamenting the fate of the king, and others rejoicing, as it was natural to expect, at the return of Theſeus, welcoming him with the greateſt kindneſs, and ready to crown him with flowers for his good news. He received the chaplets, and twined them round his herald's ſtaff. Returning to the ſea-ſhore, and finding that Theſeus had not yet finiſhed his libations, he ſtopped without, not chooſing to diſturb the ſacrifice. When the libations were over, he announced the death of Ægeus. Upon this, they haſtened, with ſorrow and tumultuous

* The Feaſts of Ariadne, the wife of Bacchus, were celebrated with joy, to denote that ſhe was become a divinity; thoſe of the other Ariadne ſignified that ſhe fell like a mere mortal.

† Hence came the cuſtom of ſending annually a deputation from Athens to Delos, to ſacrifice to Apollo.

‡ This dance, Callimachus tells us, was a particular one; and probably it was called the Crane, becauſe cranes commonly fly in *the figure of a circle.*

multuous lamentations, to the city. Hence, they tell us, it is, that, in the Oſchophoria, or Feaſt of Boughs, to this day the herald is not crowned, but his ſtaff; and thoſe that are preſent at the libations cry out, *Eleleu! Joüi, joüi* *!. The former is the exclamation of haſte and triumph, and the latter of trouble and confuſion. Theſeus, having buried his father, paid his vows to Apollo on the ſeventh of October: for on that day they arrived ſafe at Athens. The boiling of all ſorts of pulſe at that time is ſaid to take its riſe from their mixing the remains of their proviſions, when they found themſelves ſafe aſhore, boiling them in one pot, and feaſting upon them all together. In that feaſt they alſo carry a branch bound about with wool, ſuch as they then made uſe of in their ſupplications, which they call Eireſione, laden with all ſorts of fruits; and to ſignify the ceaſing of ſcarcity at that time, they ſing this ſtrain:

The golden ear, th' ambroſial hive,
In fair Eireſione thrive.
See the juicy figs appear!
Olives crown the wealthy year!
See the cluſter-bending vine!
See, and drink, and drop ſupine!

Some pretend that this ceremony is retained in memory of the Heraclidæ †, who were entertained in that manner by the Athenians; but the greater part relate it as above delivered.

The veſſel in which Theſeus ſailed, and returned ſafe, with thoſe young men, went with thirty oars. It was preſerved by the Athenians to the times of Demetrius Phalereus ‡; being ſo pieced and new framed with ſtrong plank, that it afforded an example to the philoſophers, in their diſputations concerning the identity of things that are

* *Eleleu* denotes the joy and precipitation with which Theſeus marched towards Athens; and *Joüi, joüi*, his ſorrow for the death of his father.

† The deſcendants of Hercules, being driven out of Peloponneſus and all Greece, applied to the Athenians for their protection, which was granted: and as they went as ſuppliants, they went with branches in their hands. This ſubject is treated by Euripides in his Heraclidæ.

‡ That is near 1000 years. For Theſeus returned from Crete about the year before Chriſt 1235, and Callimachus, who was cotemporary with Demetrius, and who tells us the Athenians continued to ſend this ſhip to Delos in his time, flouriſhed about the year before Chriſt 280.

are changed by growth; ſome contending that it was the ſame, and others that it was not.

The feaſt called Oſchophoria *, which the Athenians ſtill celebrate, was then firſt inſtituted by Theſeus. For he did not take with him all the virgins upon whom the lot had fallon, but ſelected two young men of his acquaintance who had feminine and florid aſpects, but were not wanting in ſpirit and preſence of mind. Theſe, by warm bathing, and keeping them out of the ſun, by providing unguents for their hair and complexions, and every thing neceſſary for their dreſs, by forming their voice, their manner, and their ſtep, he ſo effectually altered, that they paſſed among the virgins deſigned for Crete, and no one could diſcern the difference.

At his return, he walked in proceſſion with the ſame young men, dreſt in the manner of thoſe who now carry the branches. Theſe are carried in honour of Bacchus and Ariadne, on account of the ſtory before related; or rather becauſe they returned at the time of gathering ripe fruits. The Deipnophoræ, women who carry the proviſions, bear a part in the ſolemnity, and have a ſhare in the ſacrifice, to repreſent the mothers of thoſe upon whom the lots fell, who brought their children proviſions for the voyage. Fables and tales are the chief diſcourſe, becauſe the women then told their children ſtories to comfort them and keep up their ſpirits. Theſe particulars are taken from the Hiſtory of Demon. There was a place conſecrated, and a temple erected to Theſeus; and thoſe families which would have been liable to the tribute, in caſe it had continued, were obliged to pay a tax to the temple for ſacrifices. Theſe were committed to the care of the Phytalidæ, Theſeus doing them that honour in recompence of their hoſpitality.

After

* This ceremony was performed in the following manner: They made choice of a certain number of youths of the moſt noble families in each tribe, whoſe fathers and mothers both were living. They bore vine-branches in their hands, with grapes upon them, and ran from the temple of Bacchus to that of Minerva Sciradia, which was near the Phalerean gate. He that arrived there firſt drank off a cup of wine, mingled with honey, cheeſe, meal, and oil. They were followed by a chorus conducted by two young men dreſſed in women's apparel, the chorus ſinging a ſong in praiſe of thoſe young men. Certain women, with baſkets on their heads, attended them, and were choſen for that office from among the moſt wealthy of the citizens. The whole proceſſion was headed by a herald, bearing a ſtaff encircled with boughs.

After the death of Ægeus, he undertook and effected a prodigious work. He ſettled all the inhabitants of Attica in Athens, and made them one people in one city, who before were ſcattered up and down, and could with difficulty be aſſembled on any preſſing occaſion for the public good. Nay, often ſuch differences had happened between them, as ended in bloodſhed. The method he took was to apply to them in particular by their tribes and families. Private perſons and the poor eaſily liſtened to his ſummons. To the rich and great he repreſented the advantage of a government without a king, where the chief power ſhould be in the people, while he himſelf only deſired to command in war, and to be the guardian of the laws; in all the reſt, every one would be upon an equal footing. Part of them hearkened to his perſuaſions; and others, fearing his power, which was already very great, as well as his enterpriſing ſpirit, choſe rather to be perſuaded, than to be forced to ſubmit. Diſſolving, therefore, the corporations, the councils, and courts in each particular town, he built one common Prytaneum and court-hall, where it ſtands to this day. The citadel, with its dependencies, and the city, or the old and new town, he united under the common name of Athens, and inſtituted the Panathenæa as a common ſacrifice *. He appointed alſo the Metoecia, or Feaſt of Migration †, and fixed it to the ſixteenth of July, and ſo it ſtill continues. Giving up the kingly power, as he had promiſed, he ſettled the commonwealth under the auſpices of the gods; for he conſulted the Oracle at Delphi concerning his new government, and received this anſwer:

From

* The Athenæa were celebrated before, in honour of the Goddeſs Minerva; but as that was a feaſt peculiar to the city of Athens, Theſeus enlarged it, and made it common to all the inhabitants of Attica; and therefore it was called Panathenæa. There were the greater and the leſs Panathenæa. The leſs were kept annually, and the greater every fifth year. In the latter they carried in proceſſion the myſterious *peplus*, or veil of Minerva, on which were embroidered the victory of the gods over the giants, and the moſt remarkable achievements of their heroes.

† In memory of their quitting the boroughs, and uniting in one city.

On this occaſion, he likewiſe inſtituted, or at leaſt reſtored, the famous Iſthmian games, in honour of Neptune. All theſe were chiefly deſigned to draw a concourſe of ſtrangers; and as a farther encouragement for them to come and ſettle in Athens, he gave them the *privileges of natives*.

From royal ſtems thy honour, Theſeus, ſprings;
By Jove beloved, the ſire ſupreme of kings.
See riſing towns, ſee wide-extended ſtates,
On thee dependent, aſk their future fates!
Hence, hence with fear! Thy favoured bark ſhall ride
Safe o'er the ſurges of the foamy tide *.

With this agrees the Sibyl's prophecy, which, we are told, ſhe delivered long after, concerning Athens:

The bladder may be dipp'd, but never drown'd.

Deſiring yet farther to enlarge the city, he invited all ſtrangers to equal privileges in it; and the words ſtill in uſe, "Come hither, all ye people," are ſaid to be the beginning of a proclamation, which Theſeus ordered to be made when he compoſed a commonwealth, as it were, of all nations. Yet he left it not in the confuſion and diſorder likely to enſue from the confluence and ſtrange mixture of people, but diſtinguiſhed them into noblemen, huſbandmen, and mechanics. The nobility were to have the care of religion, to ſupply the city with magiſtrates, to explain the laws, and to interpret whatever related to the worſhip of the gods. As to the reſt, he balanced the citizens againſt each other as nearly as poſſible; the nobles excelling in dignity, the huſbandmen in uſefulneſs, and the artificers in number. It appears from Ariſtotle, that Theſeus was the firſt who inclined to a democracy, and gave up the regal power; and Homer alſo ſeems to bear witneſs to the ſame in his catalogue of ſhips, where he gives the name of People to the Athenians only. To his money he gave the impreſſion of an ox, either on account of the Marathonian bull, or becauſe of Minos's general Taurus, or becauſe he would encourage the citizens in agriculture. Hence came the expreſſion of a thing being worth ten or an hundred oxen. Having alſo made a ſecure acquiſition of the country about Megara to the territory of Athens, he ſet up the famed pillar in the Iſthmus †, and inſcribed it

* In the original it is, "Safe, like a bladder, &c." When Sylla had taken Athens, and exerciſed all manner of cruelties there, ſome Athenians went to Delphi, to inquire of the oracle, Whether the laſt hour of their city was come? and the prieſteſs, according to Pauſanias, made anſwer, τα τις του ασκου εχοντα, *That which belongs to the bladder* now has an end, plainly referring to the old prophecy here delivered.

† This pillar was erected by the common conſent of the Ionians and Peloponneſians, to put an end to the diſputes about their boundaries;

it with two verſes to diſtinguiſh the boundaries. That on the eaſt-ſide ran thus;

This is not Peloponneſus, but Ionia:

and that on the weſt was,

This is Peloponneſus, not Ionia.

He likewiſe inſtituted games in imitation of Hercules, being ambitious, that as the Greeks, in purſuance of that hero's appointment, celebrated the Olympic games in honour of Jupiter, ſo they ſhould celebrate the Iſthmian in honour of Neptune: for the rites performed there before, in memory of Melicertes, were obſerved in the night, and had more the air of myſteries, than of a public ſpectacle and aſſembly. But ſome ſay the Iſthmian games were dedicated to Sciron, Theſeus inclining to expiate his untimely fate, by reaſon of their being ſo nearly related; for Sciron was the ſon of Canethus and Henioche, the daughter of Pittheus. Others will have it, that Sinnis was their ſon, and that to him, and not to Sciron, the games were dedicated. He made an agreement too with the Corinthians, that they ſhould give the place of honour to the Athenians who came to the Iſthmian games, as far as the ground could be covered with the ſail of the public ſhip that brought them, when ſtretched to its full extent. This particular we learn from Hellanicus and Andron of Halicarnaſſus.

Philochorus and ſome others relate, that he ſailed, in company with Hercules, into the Euxine ſea, to carry on war with the Amazons *, and that he received Antiope † as the reward of his valour: but the greater number, among whom are Pherecydes, Hellanicus, and Herodorus, tell us, that Theſeus made that voyage, with his own fleet only, ſome time after Hercules, and took that Amazon captive, which is indeed the more probable account; for we

daries; and it continued to the reign of Codrus, during which it was demoliſhed by the Heraclidæ, who had made themſelves maſters of the territory of Megara, which thereby paſſed from the Ionians to the Dorians. *Strabo*, lib. ix.

* Nothing can be more fabulous than the whole hiſtory of the Amazons. Strabo obſerves, that the moſt credible of Alexander's hiſtorians have not ſo much as mentioned them: and indeed, if they were a Scythian nation, how came they all to have Greek names?

† Juſtin ſays Hercules gave Hippolyte to Theſeus, and kept Antiope for himſelf.

we do not read that any other of his fellow-warriors made any Amazon priſoner. But Bion ſays, he took and carried her off by a ſtratagem. The Amazons, being naturally lovers of men, were ſo far from avoiding Theſeus, when he touched upon their coaſts, that they ſent him preſents. Theſeus invited Antiope, who brought them into his ſhip, and as ſoon as ſhe was aboard, ſet ſail. But the account of one Menecrates, who publiſhed a Hiſtory of Nice, in Bithynia, is, that Theſeus, having Antiope aboard his veſſel, remained in thoſe parts ſome time; and that he was attended in that expedition by three young men of Athens, who were brothers, Euneos, Thoas, and Soloon. The laſt of theſe, unknown to the reſt, fell in love with Antiope, and communicated his paſſion to one of his companions, who applied to Antiope about the affair. She firmly rejected his pretenſions, but treated him with civility, and prudently concealed the matter from Theſeus. But Soloon, in deſpair, having leaped into a river, and drowned himſelf, Theſeus, then ſenſible of the cauſe, and the young man's paſſion, lamented his fate, and, in his ſorrow, recollected an oracle which he had formerly received at Delphi. The prieſteſs had ordered, that when, in ſome foreign country, he ſhould labour under the greateſt affliction, he ſhould build a city there, and leave ſome of his followers to govern it. Hence he called the city which he built Pythopolis, after the Pythian God, and the neighbouring river Soloon, in honour of the young man. He left the two ſurviving brothers to govern it, and give it laws; and along with them Hermus, who was of one of the beſt families in Athens. From him the inhabitants of Pythopolis call a certain place in their city Hermes's Houſe, [*Hermoû oikia*], and by miſplacing an accent, transfer the honour from the hero to the God Mercury.

Hence the war with the Amazons took its riſe. And it appears to have been no ſlight or womaniſh enterprize; for they could not have encamped in the town, or joined battle on the ground about the Pnyx * and the Muſeum †, or

* The Pnyx was a place (near the citadel) where the people of Athens uſed to aſſemble, and where the orators ſpoke to them about public affairs.

† *The Muſeum* was upon a little hill over-againſt the citadel, and *probably ſo called from* a temple of the Muſes there.

or fallen in ſo intrepid a manner upon the city of Athens, unleſs they had firſt reduced the country about it. It is difficult, indeed, to believe (though Hellanicus has related it) that they croſſed the Cimmerian Boſphorus upon the ice: but that they encamped almoſt in the heart of the city is confirmed by the names of places, and by the tombs of thoſe that fell.

There was a long pauſe and delay before either army would begin the attack. At laſt, Theſeus, by the direction of ſome oracle, offered a ſacrifice to Fear *, and after that immediately engaged. The battle was fought in the month Boëdromion, [September] the day on which the Athenians ſtill celebrate the feaſt called Boëdromia. Clidemus, who is willing to be very particular, writes, that the left wing of the Amazons moved towards what is now called the Amozonium; and that the right extended as far as the Pynx, near Chryſa: That the Athenians firſt engaged with the left wing of the Amazons, falling upon them from the Muſeum; and that the tombs of thoſe that fell in the battle are in the ſtreet which leads to the gate called Piraïca, which is by the monument erected in honour of Chalcodon, where the Athenians were routed by the Amazons, and fled as far as the Temple of the Furies: but that the left wing of the Athenians, which charged from the Palladium, Ardettus, and Lyceum, drove the right wing of the enemy to their camp, and ſlew many of them: That after four months, a peace was concluded by means of Hippolyte; for ſo this author calls the Amazon that attended with Theſeus, not Antiope. But ſome ſay this heroine fell fighting by Theſeus's ſide, being pierced with a dart by Molpadia, and that a pillar, by the Temple of the Olympian earth †, was ſet up over her grave. Nor is it to be wondered, that, in the account of things ſo very ancient, hiſtory ſhould be

* The heathens conſidered not only the paſſions, but even diſtempers, ſtorms, and tempeſts, as divinities, and worſhipped them that they might do them no harm.

† By this is meant the moon, ſo called (as Plutarch ſuppoſes in his Treatiſe on the ceſſation of Oracles) becauſe, like the Genii or Demons, ſhe is neither ſo perfect as the gods, nor ſo imperfect as human kind. But as ſome of the philoſophers, we mean the Pythagoreans, had aſtronomy enough afterwards to conclude that the ſun is the centre of this ſyſtem, we preſume it might occur to thinking men in the more early ages, that the moon was an opaque, and, *therefore, probably a* terrene body.

be thus uncertain, ſince they tell us that ſome Amazons, wounded by Antiope, were privately ſent to Chalcis to be cured, and that ſome were buried there, at a place now called Amazonium. But that the war was ended by a league, we may aſſuredly gather from a place called Horcomoſium, near the temple of Theſeus, where it was ſworn to, as well as from an ancient ſacrifice, which is offered to the Amazons the day before the feaſt of Theſeus. The people of Megara too ſhew a place, in the figure of a lozenge, where ſome Amazons were buried, as you go from the market-place to the place called Rhus. Others alſo are ſaid to have died by Chæronea, and to have been buried by the rivulet, which, it ſeems, was formerly called Thermodon, but now Hæmon; of which I have given a farther account in the Life of Demoſthenes. It appears likewiſe, that the Amazons traverſed Theſſaly, not without oppoſition; for their ſepulchres are ſhewn to this day, between Scotuſſæa and Cynoſcephalæ.

This is all that is memorable in the ſtory of the Amazons: for as to what the author of the Theſeid rrlates, of the Amazons riſing to take vengeance for Antiope, when Theſeus quitted her, and married Phædra, and of their being ſlain by Hercules, it has plainly the air of fable. Indeed he married Phædra after the death of Antiope, having by the Amazon a ſon named Hippolytus *, or, according to Pindar, Demophon. As to the calamities which befel Phædra and Hippolytus, ſince the hiſtorians do not differ from what the writers of tragedy have ſaid of them, we may look upon them as matters of fact.

Some

* Theſeus had a ſon, by the Amazonian queen, named Hippolytus, having ſoon after married Phædra, the ſiſter of Deucalion, the ſon and ſucceſſor of Minos, by whom he had two ſons; he ſent Hippolytus to be brought up by his own mother Æthra, queen of Trœzene: but he coming afterwards to be preſent at ſome Athenians games, Phædra fell in love with him, and having ſolicited him in vain to a compliance, in a fit of reſentment, accuſed him to Theſeus of having made an attempt upon her chaſtity. The fable ſays, that Theſeus prayed to Neptune to puniſh him by ſome violent death; and all ſolemn execrations, according to the notions of the heathens, certainly taking effect, as Hippolytus was riding along the ſea-ſhore, Neptune ſent two ſea-calves, who frightened the horſes, overturned the chariot, and tore him to pieces. The poets add, that the luſtful queen hanged herſelf for grief; but as for Hippolytus, Diana being taken with his chaſtity, and pitying the ſad fate it had brought upon him, prevailed upon Æſculapius to reſtore him to life, to be a companion of her diverſions.

Some other marriages of Theſeus are ſpoken of, but have not been repreſented on the ſtage, which had neither an honourable beginning, nor a happy concluſion. He is alſo ſaid to have forcibly carried off Anaxo of Trœzene, and having ſlain Sinnis and Cercyon, to have committed rapes upon their daughters: to have married Peribœa, the mother of Ajax, too, and Pherobœa, and Iope the daughter of Iphicles. Beſides they charge him with being enamoured of Ægle, the daughter of Panopeus, (as above related) and, for her, leaving Ariadne, contrary to the rules both of juſtice and honour; but above all, with the rape of Helen, which involved Attica in war, and ended in his baniſhment and death, of which we ſhall ſpeak more at large by and by.

Though there were many expeditions undertaken by the heroes of thoſe times, Herodorus thinks that Theſeus was not concerned in any of them, except in aſſiſting the Lapithæ againſt the Centaurs. Others write, that he attended Jaſon to Colchos, and Meleager in killing the boar; and that hence came the proverb, "Nothing "without Theſeus." It is allowed, however, that Theſeus, without any aſſiſtance, did himſelf perform many great exploits; and that the extraordinary inſtances of his valour gave occaſion to the ſaying, "This man is "another Hercules." Theſeus was likewiſe aſſiſting to Adraſtus, in recovering the bodies of thoſe that fell before Thebes, not by defeating the Thebans in battle, as Euripides has it in his tragedy, but by perſuading them to a truce; for ſo moſt writers agree: and Philochorus is of opinion, that this was the firſt truce ever known for burying the dead. But Hercules was, indeed, the firſt who gave up their dead to the enemy, as we have ſhewn in his life. The burying-place of the common ſoldiers is to be ſeen at Eleutheræ, and of the officers at Eleuſis; in which particular Theſeus gratified Adraſtus. Æſchylus, in whoſe tragedy of the Eleuſinians Theſeus is introduced relating the matter as above, contradicts what Euripides has delivered in his Suppliants.

The friendſhip between Theſeus and Pirithous is ſaid to have commenced on this occaſion. Theſeus being much celebrated for his ſtrength and valour, Pirithous was deſirous to prove it, and therefore drove away his oxen from Marathon. When he heard that Theſeus purſued him in arms, he did not fly, but turned back to

meet him. But, as ſoon as they beheld one another, each was ſo ſtruck with admiration of the other's perſon and courage, that they laid aſide all thoughts of fighting; and Pirithous firſt giving Theſeus his hand, bade him be judge in this cauſe himſelf, and he would willingly abide by his ſentence. Theſeus, in his turn, left the cauſe to him, and deſired him to be his friend and fellow-warrior. Then they confirmed their friendſhip with an oath. Pirithous afterwards marrying Deidamia *, intreated Theſeus to viſit his country, and to become acquainted with the Lapithæ †. He had alſo invited the Centaurs to the entertainment. Theſe, in their cups behaving with inſolence and indecency, and not even refraining from the women, the Lapithæ roſe up in their defence, killed ſome of the Centaurs upon the ſpot, and ſoon after beating them in a ſet battle, drove them out of the country with the aſſiſtance of Theſeus. Herodorus relates the matter differently. He ſays that, hoſtilities being already begun, Theſeus came in aid to the Lapithæ, and then had the firſt ſight of Hercules, having made it his buſineſs to find him out at Trachin, where he repoſed himſelf after all his wanderings and labours; and that this interview paſſed in marks of great reſpect, civility, and mutual compliments. But we are rather to follow thoſe hiſtorians who write, that they had very frequent interviews; and that by means of Theſeus, Hercules was initiated into the myſteries of Ceres, having firſt obtained luſtration, as he deſired, on account of ſeveral involuntary pollutions.

Theſeus was now fifty years old, according, to Hellanicus, when he was concerned in the rape of ‡ Helen, who had not yet arrived at years of maturity. Some writers, thinking this one of the heavieſt charges againſt him, endeavour to correct it, by ſaying that it was not Theſeus that carried off Helen, but Idas and Lynceus, who committed her to his care, and that therefore he refuſed to give

* All other writers call her Hippodamia, except Propertius, who calls her Iſchomacha. She was the daughter of Adraſtus.

† Homer calls the Lapithæ heroes. The Centaurs are feigned to have been half man half horſe, either from their brutality, or becauſe (if not the inventors of horſemanſhip, yet) they generally appeared on horſeback.

‡ This princeſs was the reputed daughter of Jupiter, by Leda the wife of Tyndarus, king of Œbalia, in Peloponneſus; and tho' then *but nine years old*, was reckoned the greateſt beauty in the world.

give her up, when demanded by Caſtor and Pollux; or rather that ſhe was delivered to him by Tyndarus himſelf, to keep her from Enarſphorus, the ſon of Hippocoon, who endeavoured to poſſeſs himſelf by violence of Helen, that was yet but a child, But what authors generally agree in, as moſt probable is as follows: The two friends went together to Sparta, and having ſeen the girl dancing in the temple of Diana Orthia, carried her off, and fled. The purſuers that were ſent after them following no farther than Tegea, they thought themſelves ſecure, and having traverſed Peloponneſus, they entered into an agreement, that he who ſhould gain Helen by lot ſhould have her to wife, but be obliged to aſſiſt in procuring a wife for the other. In conſequence of theſe terms, the lots being caſt, ſhe fell to Theſeus, who received the virgin, and conveyed her, as ſhe was not yet marriageable, to Aphidnæ. Here he placed his mother with her, and committed them to the care of his frieud Aphidnus, charging him to keep them in the utmoſt ſecrecy and ſafety; whilſt, to pay his debt of ſervice to Pirithous, himſelf travelled with him into Epirus, with a view to the daughter of Aïdoneus, king of the Moloſſians. This prince named his wife Proſerpine *, his daughter Coré, and his dog Cerberus: with this dog he commanded all his daughters ſuitors to fight, promiſing her to him that ſhould overcome him. But underſtanding that Pirithous came not with an intention to court his daughter, but to carry her off by force, he ſeized both him and his friend, deſtroyed Pirithous immediately by means of his dog, and ſhut up Theſeus in cloſe priſon.

Mean time Meneſtheus, the ſon of Peteus, grandſon of Orneus, and great-grandſon of Ereƈtheus, is ſaid to be the firſt of mankind that undertook to be a demagogue, and by his eloquence to ingratiate himſelf with the people. He endeavoured alſo to exaſperate and inſpire the nobility with ſedition, who had but ill born with Theſeus for ſome time, reflecting that he had deprived every perſon of family of his government and command, and ſhut

* Proſerpine and Coré was the ſame perſon, daughter to Aïdoneus, whoſe wife was named Ceres. Plutarch himſelf tells us ſo in his Morals, where he adds, that by Proſerpine is meant the Moon, whom Pluto, or the God of Darkneſs, ſometimes carries off. Indeed, *Coré* ſignifies nothing more than *young woman* or *daughter*; and they might ſay a *daughter of Epirus*, as we ſay a *daughter* of France, or of Spain.

ſhut them up together in one city, where he uſed them as his ſubjects and ſlaves. Among the common people he ſowed diſturbance by telling them, that though they pleaſed themſelves with the dream of liberty, in fact they were robbed of their country and religion; and, inſtead of many good and native kings, were lorded over by one man, who was a new-comer and a ſtranger. Whilſt he was thus buſily employed, the war declared by the Tyndaridæ greatly helped forward the ſedition. Some ſay plainly, they were invited by Meneſtheus to invade the country. At firſt they proceeded not in a hoſtile manner, only demanding their ſiſter: but the Athenians anſwering, that they neither had her among them, nor knew where ſhe was left, they begantheir warlike operations. Academus, however, finding it out by ſome means or other, told them ſhe was concealed at Aphidnæ. Hence, not only the Tyndaridæ treated him honourably in his life-time, but the Lacedemonians, who, in after times, often made inroads into Attica, and laid waſte all the country beſides, ſpared the Academy for his ſake. But Dicæarchus ſays, that Echedemus and Marathus, two Arcadians, being allies to the Tyndaridæ in that war, the place which now goes by the name of the Academy, was firſt called Echedemy, from one of them; and that from the other the diſtrict of Marathon had its name, becauſe he freely offered himſelf, in purſuance of ſome oracle, to be ſacrificed at the head of the army. To Aphidnæ then they came, where they beat the enemy in a ſet battle, and then took the city, and razed it to the ground. There, they tell us, Alycus, the ſon of Sciron, was ſlain, fighting for Caſtor and Pollux; and that a certain place, within the territories of Megara, is called Alycus, from his being buried there: and Hereas writes, that Alycus received his death from Theſeus's own hand. Theſe verſes alſo are alleged as a proof in point:

> For bright-hair'd Helen he was ſlain
> By Theſeus, on Aphidna's plain.

But it is not probable that Aphidnæ would have been taken, and his mother made priſoner, had Theſeus been preſent.

Aphidnæ, however, was taken, and Athens in danger. Meneſtheus took this opportunity to perſuade the people *to admit the* Tyndaridæ into the city, and to treat them

hoſpitably, ſince they only levied war againſt Theſeus, who began with violence firſt, but that they were benefactors and deliverers to the reſt of the Athenians. Their behaviour alſo confirmed what was ſaid; for, though conquerors, they deſired nothing but to be admitted to the myſteries, to which they had no leſs claim than Hercules *, ſince they were equally allied to the city. This requeſt was eaſily granted them, and they were adopted by Aphidnus, as Hercules was by Pylius. They had alſo divine honours paid them, with the title of Anakes, which was given them, either on account of the truce [*anoche*] which they made, or becauſe of their great care that no one ſhould be injured, though there were ſo many troops in the city; for the phraſe *anakôs echein* ſignifies to keep or take care of any thing; and for this reaſon, perhaps, kings are called Anaktes. Some again ſay, they were called Anakes, becauſe of the appearance of their ſtars; for the Athenians uſe the words *anekas* and *anekathen*, inſtead of *ano* and *anothen*, that is, *above* or *on high*.

We are told that Æthra, the mother of Theſeus, who was now a priſoner, was carried to Lacedæmon, and from thence, with Helen, to Troy; and that Homer confirms it when, ſpeaking of thoſe that waited upon Helen, he mentions

——————The beauteous Clymene,
And Æthra born of Pittheus.

Others reject this verſe as none of Homer's as they do alſo the ſtory of Munychus, who is ſaid to have been the fruit of a ſecret commerce between Demophoon and Laodice, and brought up by Æthra at Troy. But Iſter, in the thirteenth book of his Hiſtory of Attica gives an account of Æthra different from all the reſt. He was informed it ſeems, that after the battle in which Alexander or Paris was routed by Achilles and Patroclus, in Theſſaly near the river Sperchius, Hector took and plundered the city of Trœzene, and carried off Æthra, who had been left there. But this is highly improbable.

It happened that Hercules, in paſſing through the country of the Moloſſians, was entertained by Aidoneus

* For Caſtor and Pollux, like him, were ſons of Jupiter, from whom the Athenians too pretended to derive their origin. It was neceſſary, however, that *they ſhould be* naturalized before they were admitted *to the myſteries, and accordingly* they were naturalized by adoption.

the king, who accidentally made mention of the bold attempts of Theſeus and Pirithous, and of the manner in which he had puniſhed them when diſcovered. Hercules was much diſturbed to hear of the inglorious death of the one, and the danger of the other. As to Pirithous, he thought it in vain to expoſtulate about him; but he begged to have Theſeus releaſed, and Aïdoneus granted it. Theſeus, thus ſet at liberty, returned to Athens, where his party was not yet entirely ſuppreſſed: and whatever temples and groves the city had aſſigned him, he conſecrated them all, but four, to Hercules, and called them, (as Philochorus relates) inſtead of Theſea, Heraclea. But deſiring to preſide in the commonwealth, and direct it as before, he found himſelf encompaſſed with faction and ſedition; for thoſe that were his enemies before his departure, had now added to their hatred a contempt of his authority; and he beheld the people ſo generally corrupted, that they wanted to be flattered into their duty, inſtead of ſilently executing his commands. When he attempted to reduce them by force, he was overpowered by the prevalence of faction; and, in the end, finding his affairs deſperate, he privately ſent his children into Eubœa, to Elephenor, the ſon of Chalcodon; and himſelf, having uttered ſolemn execrations againſt the Athenians at Gargettus, where there is ſtill a place thence called Araterion, ſailed to Scyros *. He imagined that there he ſhould find hoſpitable treatment, as he had a paternal eſtate in that iſland. Lycomedes was then king of the Scyrians. To him, therefore, he applied, and deſired to be put in poſſeſſion of his lands, as intending to ſettle there. Some ſay, he aſked aſſiſtance of him againſt the Athenians. But Lycomedes, either jealous of the glory of Theſeus, or willing to oblige Meneſtheus, having led him to the higheſt cliffs of the country, on pretence of ſhewing him from thence his lands, threw him down headlong from the rocks, and killed him. Others ſay he fell of himſelf, miſſing his ſtep, when he took a walk, according to his cuſtom, after ſupper. At that time his death was diſregarded, and Meneſtheus quietly poſſeſſed the kingdom of Athens, while the ſons of Theſeus attended Elephenor, as private perſons to the Trojan war. But Meneſtheus dying in the ſame

* *The ungrateful* Athenians were in proceſs of time made ſo ſenſible of the effects of his curſe, that, to appeaſe his ghoſt, they appointed ſolemn ſacrifices and divine honours to be paid to him.

ſame expedition, they returned and recovered the kingdom. In ſucceeding ages the Athenians honoured Theſeus as a demi-god, induced to it as well by other reaſons, as becauſe, when they were fighting the Medes at Marathon, a conſiderable part of the army thought they ſaw the apparition of Theſeus completely armed, and bearing down before them upon the barbarians.

After the Median war, when Phædon was archon *, the Athenians conſulting the Oracle of Apollo were ordered by the prieſteſs to take up the bones of Theſeus, and lay them in an honourable place at Athens, where they were to be kept with the greateſt care. But it was difficult to take them up, or even to find out the grave, on account of the ſavage and inhoſpitable diſpoſition of the barbarians who dwelt in Scyros. Nevertheleſs, Cimon having taken the iſland (as is related in his Life), and being very deſirous to find out the place where Theſeus was buried, by chance ſaw an eagle, on a certain eminence, breaking the ground, (as they tell us) and ſcratching it up with her talons. This he conſidered as a divine direction, and, digging there, found the coffin of a man of extraordinary ſize, with a lance of braſs and a ſword lying by it. When theſe remains were brought to Athens in Cimon's galley, the Athenians received them with ſplendid proceſſions and ſacrifices, and were as much tranſported as if Theſeus himſelf had returned to the city. He lies interred in the

*Codrus, the ſeventeenth king of Athens, cotemporary with Saul, devoted himſelf to death for the ſake of his country, in the year before Chriſt 1068; having learnt that the Oracle had promiſed its enemies, the Dorians and the Heraclidæ, victory, if they did not kill the king of the Athenians. His ſubjects, on this account, conceived ſuch veneration for him, that they eſteemed none worthy to bear the royal title after him, and therefore committed the management of the ſtate to elective magiſtrates, to whom they gave the title of archons, and choſe Medon, the eldeſt ſon of Codrus, to this new dignity. Thus ended the legal ſucceſſion and title of kings of Athens, after it had continued, without any interruption, 487 years, from Cecrops to Codrus. The archon acted with ſovereign authority, but was accountable to the people whenever it was required. There were thirteen perpetual archons in the ſpace of 325 years. After the death of Alcmæon, who was the laſt of them, this charge was continued to the perſon elected for ten years only; but always in the ſame family, till the death of Eryxias, or, according to others, of Tleſias, the ſeventh and laſt decennial archon. For the family of Codrus, or of the Medontidæ, ending in him, the Athenians created annual archons, and, inſtead of one, they appointed nine every year. *See a farther account of* the archons in the Notes on the Life of Solon.

middle of the town, near the Gymnaſium: and his oratory is a place of refuge for ſervants and all perſons of mean condition, who fly from men in power, as Theſeus, while he lived, was a humane and benevolent patron, who graciouſly received the petitions of the poor. The chief ſacrifice is offered to him on the eighth of October, the day on which he returned with the young men from Crete. They ſacrifice to him likewiſe on each eighth day of the other months, either becauſe he firſt arrived from Trœzene on the eighth of July, as Diodorus the geographer relates; or elſe thinking this number, above all others, to be moſt proper to him, becauſe he was ſaid to be the ſon of Neptune; the ſolemn feaſts of Neptune being obſerved on the eighth day of every month. For the number eight, as the firſt cube of an even number, and the double of the firſt ſquare, properly repreſents the firmneſs and immoveable power of this god, who thence has the names of Aſphalius and Gaieochus.

ROMULUS.

FROM whom, and for what cauſe, the city of Rome obtained that name, whoſe glory has diffuſed itſelf over the world, hiſtorians are not agreed *. Some ſay the Pelaſgi, after they had over-run great part of the globe, and conquered many nations, ſettled there, and gave their city the name of Rome †, on account of their ſtrength in war. Others tell us, that when Troy was taken, ſome of the Trojans having eſcaped and gained their ſhips, put to ſea, and being driven by the winds upon the coaſts of Tuſcany, came to an anchor in the river Tiber: that here, their wives being much fatigued, and no longer able to bear the hardſhips of the ſea, one of them, ſuperior

* Such is the uncertainty of the origin of imperial Rome, and indeed of moſt cities and nations, that are of any conſiderable antiquity. That of Rome might be the more uncertain, becauſe its firſt inhabitants, being a collection of mean perſons, fugitives, and outlaws, from other nations, could not be ſuppoſed to leave hiſtories behind them. Livy, however, and moſt of the Latin hiſtorians, agree that Rome was built by Romulus, and both the city and people named after him; while the vanity of the Greek writers wants to aſcribe almoſt every *thing, and Rome among* the reſt, to a Grecian original.

† *Ρωμη, Roma,* ſignifies *ſtrength.*

for to the reſt in birth and prudence, named Roma, propoſed that they ſhould burn the fleet: that this being effected, the men at firſt were much exaſperated, but afterwards, through neceſſity, fixed their ſeat on the Palatine hill, and in a ſhort time things ſucceeded beyond their expectation; for the country was good *, and the people hoſpitable: that therefore, beſides other honours paid to Roma, they called their city, as ſhe was the cauſe of its being built, after her name. Hence too, we are informed, the cuſtom aroſe for the women to ſalute their relations and huſbands with a kiſs, becauſe thoſe women, when they had burnt the ſhips, uſed ſuch kind of endearments to appeaſe the reſentment of their huſbands.

Among the various accounts of hiſtorians; it is ſaid that Roma was the daughter of Italus and Leucaria; or elſe the daughter of Telephus the ſon of Hercules, and married to Æneas; or that ſhe was the daughter of Aſcanius †, the ſon of Æneas; and gave name to the city; or that Romanus, the ſon of Ulyſſes and Circe, built it; or Romus, the ſon of Æmathion, whom Diomedes ſent from Troy; or elſe Romus, king of the Latins, after he had expelled the Tuſcans, who paſſed originally from Theſſaly into Lydia, and from Lydia into Italy. Even they who, with the greateſt probability, declare that the city had its name from Romulus, do not agree about his extraction: for ſome ſay he was ſon of Æneas and Dexithea, the daughter of Phorbus, and was brought an infant into Italy with his brother Remus: that all the other veſſels were loſt by the violence of the flood, except that in which the children were, which driving gently aſhore where the bank was level, they were ſaved beyond expectation, and the place from them was called Rome. Some will have it, that Roma, daughter of that Trojan woman who was married to Latinus, the ſon of Telemachus, was mother to Romulus. Others ſay that Æmilia the daughter of Æneas and Lavinia, had him by Mars: and others again give an account of his birth, which is entirely fabulous.

* Whatever deſirable things Nature has ſcattered frugally in other countries were formerly found in Italy, as in their original ſeminary. But there has been ſo little encouragement given to the cultivation of the ſoil in the time of the pontiffs, that it is now comparatively barren.

† Οἱ δ' Ασκανιῳ, τῳ Αινειᾳ [θυγατερα ſc.] λεγουσι τυτομα θεσθαι τῃ πογει. The former Engliſh tranſlation and the French *in this place are erroneous.*

There appeared, it ſeems to Tarchetius king of the Albans, who was the moſt wicked and moſt cruel of men, a ſupernatural viſion in his own houſe, the figure of Priapus riſing out of the chimney-hearth, and ſtaying there many days. The goddeſs Tethys had an oracle in Tuſcany *, which being conſulted, gave this anſwer to Tarchetius, That it was neceſſary ſome virgin ſhould accept of the embraces of the phantom, the fruit whereof would be a ſon, eminent for valour, good fortune, and ſtrength of body. Hereupon Tarchetius acquainted one of his daughters with the prediction, and ordered her to entertain the apparition; but ſhe declining it, ſent her maid. When Tarchetius came to know it, he was highly offended, and confined them both, intending to put them to death. But Veſta appeared to him in a dream, and forbad him to kill them; but ordered that the young women ſhould weave a certain web in their fetters, and when that was done, be given in marriage. They weaved, therefore, in the day-time; but others, by Tarchetius's order, unravelled it in the night. The woman having twins by this commerce, Tarchetius delivered them to one Teratius, with orders to deſtroy them. But, inſtead of that, he expoſed them by a river-ſide, where a ſhe-wolf came and gave them ſuck, and various ſorts of birds brought food and fed the infants, till at laſt a herdſman, who beheld theſe wonderful things, ventured to approach and take up the children. Thus ſecured from danger, they grew up, and then attacked Tarchetius, and overcame him. This is the account Promathion gives in his Hiſtory of Italy.

But the principal parts of that account, which deſerves the moſt credit, and has the moſt vouchers, were firſt publiſhed among the Greeks by Diocles the Peparethian, whom Fabius Pictor commonly follows; and though there are different relations of the matter, yet, to deſpatch it in a few words, the ſtory is this: The kings of Alba † deſcending

* There was no oracle of Tethys, but of Themis there was. Themis was the ſame with Carmenta, the mother of Evander, which laſt name ſhe had, becauſe ſhe delivered her oracles *in carmine*, in verſes.

† From Æneas down to Numitor and Amulius, there were thirteen kings of the ſame race, but we ſcarce know any thing of them, except their names, and the years of their reſpective reigns. Amulius, the laſt of them, who ſurpaſſed his brother in courage and underſtanding, drove him from the throne, and, to ſecure it for himſelf, murdered Ægeſtus, Numitor's only ſon, and conſecrated his daughter Rhea Sylvia to the worſhip of Veſta.

ſcending lineally from Æneas, the ſucceſſion fell to two brothers, Numitor and Amulius. The latter divided the whole inheritance into two parts, ſetting the treaſures brought from Troy againſt the kingdom; and Numitor made choice of the kingdom. Amulius then having the treaſures, and conſequently being more powerful than Numitor, eaſily poſſeſſed himſelf of the kingdom too; and fearing the daughter of Numitor might have children, he appointed her prieſteſs of Veſta, in which capacity ſhe was always to live unmarried, and a virgin. Some ſay her name was Ilia, ſome Rhea, and others Sylvia. But ſhe was ſoon diſcovered to be with child, contrary to the law of the veſtals. Antho, the king's daughter, by much entreaty, prevailed with her father that ſhe ſhould not be capitally puniſhed. She was confined, however, and excluded from ſociety, leſt ſhe ſhould be delivered without Amulius's knowledge. When her time was completed, ſhe was delivered of two ſons of uncommon ſize and beauty; whereupon Amulius, ſtill more alarmed, ordered one of his ſervants to deſtroy them. Some ſay the name of this ſervant was Fauſtulus: others, that that was the name of a perſon that took them up. Purſuant to his orders, he put the children into a ſmall trough or cradle, and went down towards the river, with a deſign to caſt them in; but ſeeing it very rough, and running with a ſtrong current, he was afraid to approach it. He therefore laid them down near the bank, and departed. The flood increaſing continually ſet the trough afloat, and carried it gently down to a pleaſant place now called Cermanum, but formerly (as it ſhould ſeem) Germanum, denoting that the brothers arrived there.

Near this place was a wild fig-tree, which they called Ruminalis, either on account of Romulus, as is generally ſuppoſed, or becauſe the cattle there ruminated, or chewed the cud, during the noon-tide, in the ſhade; or rather becauſe of the ſuckling of the children there; for the ancient Latins called the breaſt *ruma*, and the goddeſs who preſides over the nurſery Rumilia *, whoſe rites they celebrate without wine, and only with libations of milk. The infants, as the ſtory goes, lying there, were ſuckled by a ſhe-wolf, and fed and taken care of by a woodpecker. Theſe animals are ſacred to Mars; and the woodpecker

* *The Romans called* that goddeſs not Rumilia, but Rumina.

pecker is held in great honour and veneration by the Latins. Such wonderful events contributed not a little to gain credit to the mother's report, that ſhe had the children by Mars; though in this they tell us ſhe was herſelf deceived, having ſuffered violence from Amulius, who came to her, and lay with her in armour. Some ſay, the ambiguity of the nurſe's name gave occaſion to the fable; for the Latins call not only ſhe-wolves but proſtitutes *lupæ*; and ſuch was Acca Larentia, the wife of Fauſtulus, the foſter-father of the children. To her alſo the Romans offer ſacrifice, and the prieſt of Mars honours her with libations in the month of April when they celebrate her feaſt Larentialia.

They worſhip alſo another Larentia on the following account. The keeper of the temple of Hercules, having, it ſeems, little elſe to do, propoſed to play a game at dice with the god, on condition that, if he won, he ſhould have ſomething valuable of that deity; but if he loſt, he ſhould provide a noble entertainment for him, and a beautiful woman to lie with him. Then throwing the dice, firſt for the god, and next for himſelf, it appeared that he had loſt. Willing, however, to ſtand to his bargain, and to perform the conditions agreed upon, he prepared a ſupper, and engaging for the purpoſe one Larentia, who was very handſome, but as yet little known, he treated her in the temple, where he had provided a bed, and after ſupper, left her for the enjoyment of the god. It is ſaid, that the deity had ſome converſation with her, and ordered her to go early in the morning to the market-place, ſalute the firſt man ſhe ſhould meet, and make him her friend. The man that met her was one far advanced in years, and in opulent circumſtances, Tarrutius by name, who had no children, and never had been married. This man took Larentia to his bed, and loved her ſo well, that at his death he left her heir to his whole eſtate, which was very conſiderable; and ſhe afterwards bequeathed the greateſt part of it by will to the people. It is ſaid, that at the time when ſhe was in high reputation, and conſidered as the favourite of a god, ſhe ſuddenly diſappeared about the place where the former Larentia was laid. It is now called Velabrum, becauſe the river often overflowing, they paſſed it at this place, in ferry-boats, to go to the Forum. This kind of paſſage they call *velatura*. Others derive the

name

name from *velum*, a ſail, becauſe they who have the exhibiting of the public ſhews, beginning at Velabrum, overſhade all the way that leads from the Forum to the Hippodrome with canvas; for a ſail in Latin is *velum*. On theſe accounts is the ſecond Larentia ſo much honoured among the Romans.

In the mean time Fauſtulus, Amulius's herdſman, brought up the children entirely undiſcovered; or rather, as others with greater probability aſſert, Numitor knew it from the firſt *, and privately ſupplied the neceſſaries for their maintenance. It is alſo ſaid that they were ſent to Gabii, and there inſtructed in letters, and other branches of education ſuitable to their birth: and hiſtory informs us, that they had the names of Romulus and Remus, from the teat of the wild animal which they were ſeen to ſuck. The beauty and dignity of their perſons, even in their childhood, promiſed a generous diſpoſition; and as they grew up, they both diſcovered great courage and bravery, with an inclination to hazardous attempts, and a ſpirit which nothing could ſubdue. But Romulus ſeemed more to cultivate the powers of reaſon, and to excel in political knowledge; whilſt, by his deportment among his neighbours in the employments of paſturage and hunting, he convinced them that he was born to command rather than to obey. To their equals and inferiors they behaved very courteouſly; but they deſpiſed the king's bailiffs and chief herdſmen, as not ſuperior to themſelves in courage, though they were in authority, diſregarding at once their threats and their anger. They applied themſelves to generous exerciſes and purſuits, looking upon idleneſs and inactivity as illiberal things, but on hunting, running, baniſhing or apprehending robbers, and delivering ſuch as were oppreſſed by violence, as the employments of honour and virtue. By theſe things they gained great renown.

A diſpute ariſing between the herdſmen of Numitor and Amulius, and the former having driven away ſome cattle belonging to the latter, Romulus and Remus fell upon them, put them to flight, and recovered the greateſt part

* Numitor might build upon this the hopes of his re-eſtabliſhment; but his knowing the place were the children were brought up, and ſupplying them with neceſſaries, is quite inconſiſtent with the manner of their diſcovery when grown up, which is the moſt agreeable part of the ſtory.

part of the booty. At this conduct Numitor was highly offended; but they little regarded his reſentment. The firſt ſteps they took on this occaſion, were to collect, and receive into their company, perſons of deſperate fortunes, and a great number of ſlaves; a meaſure which gave alarming proofs of their bold and ſeditious inclinations. It happened that when Romulus was employed in ſacrificing, for to that and divination he was much inclined, Numitor's herdſmen met with Remus, as he was walking with a ſmall retinue, and fell upon him. After ſome blows exchanged, and wounds given and received, Numitor's people prevailed, and took Remus priſoner. He was carried before Numitor, and had ſeveral things laid to his charge; but Numitor did not chooſe to puniſh him himſelf, for fear of his brother's reſentment. To him, therefore, he applied for juſtice, which he had all the reaſon in the world to expect; ſince, though brother to the reigning prince, he had been injured by his ſervants, who preſumed upon his authority. The people of Alba, morover, expreſſing their uneaſineſs, and thinking that Numitor ſuffered great indignities, Amulius moved with their complaints, delivered Remus to him to be treated as he ſhould think proper. When the youth was conducted to his houſe, Numitor was greatly ſtruck with his appearance, as he was very remarkable for ſize and ſtrength; he obſerved, too, his preſence of mind, and the ſteadineſs of his looks, which had nothing ſervile in them, nor were altered with the ſenſe of his preſent danger; and he was informed, that his actions and whole behaviour were ſuitable to what he ſaw. But above all, ſome divine influence, as it ſeems, directing the beginnings of the great events that were to follow, Numitor, by his ſagacity, or by a fortunate conjecture, ſuſpecting the truth, queſtioned him concerning the circumſtances of his birth; ſpeaking mildly at the ſame time, and regarding him with a gracious eye. He boldly anſwered, "I will hide nothing from you, for you behave "in a more princely manner than Amulius, ſince you "hear and examine before you puniſh: but he has de- "livered us up without inquiring into the matter. I "have a twin-brother, and heretofore we believed our- "ſelves the ſons of Fauſtulus and Larentia, ſervants to "the king. But ſince we were accuſed before you, and "*ſo purſued by ſlander as to be in danger of our lives,* "*we hear nobler things* concerning our birth. Whether

" they are true, the preſent criſis will ſhew *. Our birth " is ſaid to have been ſecret; our ſupport in our infancy " miraculous. We were expoſed to birds and wild " beaſts, and by them nouriſhed; ſuckled by a ſhe-wolf, " and fed by the attentions of a wood-pecker, as we lay " in a trough by the great river. The trough is ſtill pre- " ſerved, bound about with braſs bands, and inſcribed " with letters partly faded; which may prove, perhaps, " hereafter very uſeleſs tokens to our parents, when we " are deſtroyed." Numitor hearing this, and compar- ing the time with the young man's looks, was confirmed in the pleaſing hope he had conceived, and conſidered how he might conſult his daughter about this affair; for ſhe was ſtill kept in cloſe cuſtody.

Mean while Fauſtulus, having heard that Remus was taken and delivered up to puniſhment, deſired Romulus to aſſiſt his brother, informing him then clearly of the particulars of his birth; for before he had only given dark hints about it, and ſignified juſt ſo much as might take off the attention of his wards from every thing that was mean. He himſelf took the trough, and in all the tumult of concern and fear carried it to Numitor. His diſorder raiſed ſome ſuſpicion in the king's guards at the gate, and that diſorder increaſing while they looked earneſtly upon him, and perplexed him with their queſtions, he was diſcovered to have a trough under his cloak There happened to be among them one of thoſe who had it in charge to throw the children into the river, and who was concerned in the expoſing of them. This man ſeeing the trough, and knowing it by its make and inſcription, rightly gueſſed the buſineſs; and thinking it an affair not to be neglected, immediately acquainted the king with it, and put him upon inquiring into it. In theſe great and preſſing difficulties, Fauſtulus did not preſerve entirely his preſence of mind, nor yet fully diſcover the matter. He acknowledged that the children were ſaved indeed, but ſaid that they kept cattle at a great diſtance from Alba; and that he was carrying the trough to Ilia, who had often deſired to ſee it, that ſhe might entertain the better hopes that her children were alive. Whatever perſons perplexed and actuated with fear

* For if they were true, the god who miraculouſly protected them *in their infancy, would* deliver Remus from his preſent danger.

fear or anger uſe to ſuffer, Amulius then ſuffered; for in his hurry he ſent an honeſt man, a friend of Numitor's, to inquire of him whether he had any account that the children were alive. When the man was come, and ſaw Remus almoſt in the embraces of Numitor, he endeavoured to confirm him in the perſuaſion that the youth was really his grandſon; begging him, at the ſame time, immediately to take the beſt meaſures that could be thought of, and offering his beſt aſſiſtance to ſupport their party. The occaſion admitted of no delay, if they had been inclined to it; for Romulus was now at hand, and a good number of the citizens were gathered about him, either out of hatred or fear of Amulius. He brought alſo a conſiderable force with him, divided into companies of a hundred men each, headed by an officer who bore a handful of graſs and ſhrubs upon a pole. Theſe the Latins call *Manipuli*; and hence it is, that to this day ſoldiers of the ſame company are called Manipulares. Remus then, having gained thoſe within, and Romulus aſſaulting the palace without, the tyrant knew not what to do, or whom he ſhould conſult, but amidſt his doubts and perplexity, was taken and ſlain. Theſe particulars, though moſtly related by Fabius, and Diocles the Peparethian, who ſeems to have been the firſt that wrote about the founding of Rome, are yet ſuſpected by ſome as fabulous and groundleſs. Perhaps, however, we ſhould not be ſo incredulous, when we ſee what extraordinary events Fortune produces; nor, when we conſider what height of greatneſs Rome attained to, can we think it could ever have been effected without ſome ſupernatural aſſiſtance at firſt, and an origin more than human.

Amulius being dead, and the troubles compoſed, the two brothers were not willing to live in Alba, without governing there; nor yet to take the government upon them during their grandfather's life. Having, therefore, inveſted him with it, and paid due honours to their mother, they determined to dwell in a city of their own, and, for that purpoſe, to build one in the place where they had their firſt nouriſhment. This ſeems, at leaſt, to be the moſt plauſible reaſon of their quitting Alba; and perhaps too it was neceſſary, as a great number of ſlaves and fugitives was collected about them, either to ſee their affairs entirely ruined, if theſe ſhould diſperſe, or with *them to ſeek another* habitation; for that the people of

Alba

Alba refuſed to permit the fugitives to mix with them, or to receive them as citizens, ſufficiently appears from the rape of the women, which was not undertaken out of a licentious humour; but delibetately, and through neceſſity, from the want of wives; ſince, after they ſeized them, they treated them very honourably.

As ſoon as the foundation of the city was laid, they opened a place of refuge for fugitives, which they called the Temple of the Aſylæan God *. Here they received all that came, and would neither deliver up the ſlave to his maſter, the debtor to his creditor, nor the murderer to the magiſtrate; declaring, that they were directed by the oracle of Apollo to preſerve the aſylum from all violation. Thus the city was ſoon peopled †; for it is ſaid, that the houſes at firſt did not exceed a thouſand. But of that hereafter.

While they were intent upon building, a diſpute ſoon aroſe about the place. Romulus having built a ſquare, which he called Rome, would have the city there; but Remus marked out a more ſecure ſituation on Mount Aventine, which, from him, was called Remonium ‡, but now has the name of Rignarium. The diſpute was referred to the deciſion of augury; and for this purpoſe they ſat down in the open air, when Remus, as they tell us, ſaw ſix vultures, and Romulus twice as many. Some ſay, Remus's account of the number he had ſeen was true, and that of Romulus not ſo; but when Remus came up to him, he did really ſee twelve. Hence the Romans, in their divination by the flight of birds, chiefly regard the vultures: though Herodotus of Pontus relates, that Hercules

* It is not certain who this God of Refuge was. Dionyſius of Halicarnaſſus tells us, that, in his time, the place where the aſylum had been, was conſecrated to Jupiter. Romulus did not at firſt receive the fugitives and outlaws within the walls, but allowed them the hill Saturnius, afterwards called Capitolinus, for their habitation.

† Moſt of the Trojans, of whom there ſtill remained fifty families in Auguſtus's time, choſe to follow the fortune of Romulus and Remus, as did alſo the inhabitants of Pallantium and Saturnia, two ſmall towns.

‡ We find no mention either of Remonium or Rignarium in any other writer. An anonymous MS. reads Remoria: and Feſtus tells us (De Ling. Latin. lib. ii.) the ſummit of Mount Aventine was called Remuria, from the time Remus reſolved to build the city there. But Dionyſius of Halicarnaſſus ſpeaks of mount Aventine and Remuria *as two different places*; and Stephanus will have Remuria *to have been a city in the* neighbourhood of Rome.

cules uſed to rejoice when a vulture appeared to him, as he was going upon any great action. This was, probably, becauſe it is a creature the leaſt miſchievous of any, pernicious neither to corn, plants, nor cattle. It only feeds upon dead carcaſes; but neither kills nor preys upon any thing that has life. As for birds, it does not touch them even when dead, becauſe they are of its own nature; while eagles, owls, and hawks, tear and kill their own kind; and, as Æſchylus has it,

What bird is clean that fellow-birds devours?

Beſides, other birds are frequently ſeen, and may be found at any time; but a vulture is an uncommon ſight, and we have ſeldom met with any of their young; ſo that the rarity of them has occaſioned an abſurd opinion in ſome, that they come to us from other countries; and ſoothſayers judge every unuſual appearance to be preternatural, and the effect of a divine power.

When Remus knew that he was impoſed upon, he was highly incenſed, and as Romulus was opening a ditch round the place where the walls were to be built, he ridiculed ſome parts of the work, and obſtructed others. At laſt, as he preſumed to leap over it, ſome ſay he fell by the hand of Romulus *; others, by that of Celer, one of his companions. Fauſtulus alſo fell in the ſcuffle; and Pliſtinus, who, being brother to Fauſtulus, is ſaid to have aſſiſted in bringing Romulus up. Celer fled into Tuſcany; and from him ſuch as are ſwift of foot, or expeditious in buſineſs, are by the Romans called *celeres*. Thus when Quintus Metellus, within a few days after his father's death, provided a ſhew of gladiators, the people admiring his quick deſpatch, gave him the name of Celer.

Romulus

* The two brothers firſt differed about the place where their new city was to be built, and referring the matter to their grandfather, he adviſed them to have it decided by augury. In this augury Romulus impoſed upon Remus; and when the former prevailed that the city ſhould be built upon Mount Palatine, the builders being divided into two companies, were no better than two factions. At laſt Remus in contempt leapt over the work, and ſaid, "Juſt ſo will the "enemy leap over it:" whereupon Celer gave him a deadly blow, and anſwered, "In this manner will our citizens repulſe the enemy." *Some ſay,* that Romulus was ſo afflicted at the death of his brother, *that he would have laid* violent hands upon himſelf, if he had not *been prevented.*

Romulus buried his brother Remus, together with his foſter-fathers, in Remonia, and then built his city, having ſent for perſons from Hetruria *, who, (as is uſual in ſacred myſteries) according to ſtated ceremonies and written rules, were to order and direct how every thing was to be done. Firſt, a circular ditch was dug about what is now called the Comitium, or Hall of Juſtice, and the firſt fruits of every thing that is reckoned either good by uſe, or neceſſary by nature, were caſt into it; and then each bringing a ſmall quantity of the earth of the country from whence he came, threw it in promiſcuouſly †. This ditch had the name of Mundus, the ſame with that of the univerſe. In the next place, they marked out the city, like a circle, round this centre; and the founder having fitted to a plough a brazen plough-ſhare, and yoked a bull and cow, himſelf drew a deep furrow round the boundaries. The buſineſs of thoſe that followed was to turn all the clods raiſed by the plough inwards to the city, and not to ſuffer any to remain outwards. This line deſcribed the compaſs of the city; and between it and the walls is a ſpace called, by contraction, Pomerium, as lying behind or beyond the wall. Where they deſigned to have a gate, they took the plough-ſhare out of the ground, and lifted up the plough, making a break for it. Hence they look upon the whole wall as ſacred, except the gate-ways. If they conſidered the gates in the ſame light as the reſt, it would be deemed unlawful either to receive the neceſſaries of life by them, or to carry out what is unclean.

The day on which they began to build the city, is univerſally allowed to be the twenty-firſt of April; and is celebrated

* The Hetrurians or Tuſcans had, as Feſtus informs us, a ſort of ritual, wherein were contained the ceremonies that were to be obſerved in building cities, temples, altars, walls, and gates. They were inſtructed in augury and religious rites by Tages, who is ſaid to have been taught by Mercury.

† Ovid does not ſay it was a handful of the earth each had brought out of his own country, but of the earth he had taken from his neighbours; which was done to ſignify, that Rome would ſoon ſubdue the neighbouring nations. But Iſidorus (lib. xxv. cap. ii.) is of opinion, that by throwing the firſt-fruits and an handful of earth into the trench, they admoniſhed the heads of the colony, that it ought to be their chief ſtudy to procure for their follow-citizens all the conveniences of life, to maintain peace and union amongſt a people *come together from* different parts of the world, and by this to *form themſelves into a body* never to be diſſolved.

celebrated annually by the Romans as the birth-day of Rome. At firſt, we are told, they ſacrificed nothing that had life, perſuaded that they ought to keep the ſolemnity ſacred to the birth of their country pure, and without bloodſhed. Nevertheleſs, before the city was built, on that ſame day, they had kept a paſtoral feaſt called Palilia *. At preſent, indeed, there is very little analogy between the Roman and the Grecian months; yet the day on which Romulus founded the city, is ſtrongly affirmed to be the thirtieth of the month. On that day too, we are informed, there was a conjunction of the ſun and moon, attended with an eclipſe, the ſame that was obſerved by Antimachus the Teian poet, in the third year of the ſixth Olympiad.

Varro the philoſopher, who of all the Romans was moſt ſkilled in hiſtory, had an acquaintance named Tarutius, who, beſide his knowledge in philoſophy and the mathematics, to indulge his ſpeculative turn, had applied himſelf to aſtrology, and was thought to be a perfect maſter of it. To him Varro propoſed to find out the day and hour of Romulus's birth, making his calculation from the known events of his life, as problems in geometry are ſolved by the analytic method; for it belongs to the ſame ſcience, when a man's nativity is given, to predict his life, and when his life is given, to find out his nativity. Tarutius complied with the requeſt; and when he had conſidered the diſpoſition and actions of Romulus, how long he lived, and in what manner he died, and had put all theſe things together, he affirmed, without doubt or heſitation, that his conception was in the firſt year of the ſecond Olympiad, on the twenty-third day of the month which the Egyptians call Choeac [December], at the third hour, when the ſun was totally eclipſed †; and that his birth was on the twenty-third day

* The Palilia, or Feaſt of Pales, is ſometimes called Parilia, from the Latin word, *parere, to bring forth*, becauſe prayers were then made for the fruitfulneſs of the ſheep. According to Ovid (Faſt. lib. iv.) the ſhepherds then made a great feaſt at night, and concluded the whole with dancing over the fires they had made in the fields with heaps of ſtraw.

† There was no total eclipſe of the ſun in the firſt year of the ſecond Olympiad, but in the ſecond year of that Olympiad there was. If Romulus was conceived in the year laſt named, it will agree with *the common opinion*, that he was 18 years old when he founded *Rome, and that Rome was founded in the firſt year of the ſeventh Olympiad.*

day of the month Thoth [September], about ſun-riſe; and that he founded Rome on the ninth of the month Pharmuthi [April], between the ſecond and third hour *; for it is ſuppoſed that the fortunes of cities, as well as men, have their proper periods determined by the poſitions of the ſtars at the time of their nativity. Theſe, and the like relations, may, perhaps, rather pleaſe the reader, becauſe they are curious, than diſguſt him, becauſe they are fabulous.

When the city was built, Romulus divided the younger part of the inhabitants into battalions. Each corps conſiſted of three thouſand foot, and three hundred horſe, and was called a legion, becauſe the moſt warlike perſons were ſelected. The reſt of the multitude he called The People. An hundred of the moſt conſiderable citizens he took for his council, with the title of Patricians ‡, and the whole body was called the Senate, which ſignifies an Aſſembly of Old Men. Its members were ſtyled Patricians; becauſe, as ſome ſay, they were *fathers* of free-born children; or rather, according to others, becauſe they themſelves had fathers to ſhew, which was not the caſe

* There is great diſagreement among hiſtorians and chronologers, as to the year of the foundation of Rome. Varro places it in the third year of the ſixth Olympiad, 752 years before the Chriſtian Æra; and Fabius Pictor, who is the moſt ancient of all the Roman writers, and followed by the learned Uſher, places it in the end of the ſeventh Olympiad, which, according to that prelate, was in the year of the world 3256, and 748 before Chriſt. But Dionyſius Halicarnaſſus, Solinus, and Euſebius place it in the firſt year of the ſeventh Olympiad.

† Inſtead of this, Dionyſius of Halicarnaſſus tells us (lib. ii. p. 76), the whole colony conſiſted of but 3300 men. Theſe Romulus divided into three equal parts, which he called tribes or thirds, each of which was to be commanded by its præfect or tribune. The tribes were divided into ten curiæ, and theſe ſubdivided into ten decuriæ. The number of houſes, or rather huts, which was but a thouſand, bears witneſs to the truth of Dionyſius's aſſertion. But it is probable the mean rabble, who took the protection of the aſylum, and who might be very numerous, were not reckoned among the 3300 firſt coloniſts, though they were afterwards admitted to the privileges of citizens.

‡ The choice of theſe hundred perſons was not made by the king himſelf: each tribe choſe three ſenators, and each of the thirty curiæ the like number, which made in all the number of ninety-nine; ſo that Romulus named only the hundredth, who was the head, or *prince of the ſenate, and the chief governor of the city, when the king was in the field.*

caſe with many of the rabble that firſt flocked to the city. Others derive the title from *Patrocinium*, or Patronage, attributing the origin of the term to one Patron, who came over with Evander, and was remarkable for his humanity and care of the diſtreſſed. But we ſhall be nearer the truth, if we conclude that Romulus ſtyled them Patricians, as expecting theſe reſpectable perſons would watch over thoſe in humble ſtations with a paternal care and regard; and teaching the commonalty in their turn not to fear or envy the power of their ſuperiors, but to behave to them with love and reſpect, both looking upon them as Fathers, and honouring them with that name. For at this very time, foreign nations call the Senators Lords, but the Romans themſelves call them Conſcript Fathers, a ſtyle of greater dignity and honour, and withal much leſs invidious. At firſt, indeed, they were called Fathers only; but afterwards, when more were enrolled in their body, Conſcript Fathers. With this venerable title, then, he diſtinguiſhed the ſenate from the people. He likewiſe made another diſtinction between the nobility and the commons, calling the former Patrons *, and the others Clients; which was the ſource of mutual kindneſs and many good offices between them. For the Patrons were to thoſe they had taken under their protection, counſellors and advocates in their ſuits at law, and adviſers and aſſiſtants on all occaſions. On the other hand, the Clients failed not in their attentions, whether they were to be ſhewn in deference and reſpect, or in providing their daughters portions, or in ſatisfying their creditors, if their circumſtances happened to be narrow. No law or magiſtrate obliged the Patron to be evidence againſt his Client, or the Client againſt his Patron. But in after times, though the other claims continued in full force, it was

* This patronage was as effectual as any conſanguinity or alliance, and had a wonderful effect towards maintaining union among the people for the ſpace of ſix hundred and twenty years, during which time we find no diſſenſions or jealouſies between the patrons and their clients, even in the time of the republic, when the populace frequently mutinied againſt thoſe who were moſt powerful in the city. At laſt the great ſedition, raiſed by Caius Gracchus, broke in upon that harmony. Indeed, a client who was wanting in his duty to his patron, was deemed a traitor and an outlaw, and liable to be put to *death by any perſon* whatever. It may be proper to obſerve, that *not only plebeians choſe* their patrons, but in time cities and ſtates *put themſelves* under the like protection.

was looked upon as ungenerous for perſons of condition to take money of thoſe below them.

In the fourth month after the building of the city *, as Fabius informs us, the rape of the Sabine women was put in execution. Some ſay, Romulus himſelf, who was naturally warlike, and perſuaded by certain oracles, that the Fates had decreed Rome to obtain her greatneſs by military achievements, began hoſtilities againſt the Sabines, and ſeized only thirty virgins, being more deſirous of war, than of wives for his people. But this is not likely. For, as he ſaw his city ſoon filled with inhabitants, very few of which were married, the greateſt part conſiſting of a mixed rabble of mean and obſcure perſons, to whom no regard was paid, and who were not expecting to ſettle in any place whatever, the enterprize naturally took that turn: and he hoped that from this attempt, though not a juſt one, ſome alliance and union with the Sabines would be obtained, when it appeared that they treated the women kindly. In order to this, he firſt gave out that he had found the altar of ſome god, which had been covered with earth. This deity they called Conſus, meaning either the God of Counſel, (for with them the word *conſilium* has that ſignification, and their chief magiſtrates afterwards were Conſuls, perſons who were to *conſult the public good*) or elſe the Equeſtrian Neptune; for the altar in the Circus Maximus † is not viſible at other times, but during the Circenſian games it is uncovered. Some ſay, it was proper that the altar of that god ſhould be under ground, becauſe counſel ſhould be as private and ſecret as poſſible. Upon this diſcovery, Romulus by proclamation appointed a day for a ſplendid ſacrifice, with public games and ſhews. Multitudes aſſembled at the time, and he himſelf preſided, ſitting among his nobles, clothed in purple. As a ſignal for the aſſault, he was to riſe, gather up his robe, and fold it about him. Many of his people wore ſwords that day, and kept their eyes upon him, watching for the ſignal, which was no ſooner given than they drew them, and ruſhing on with a ſhout, ſeized the daughters of the Sabines, but quietly ſuffered the men to eſcape. Some

* Gellius ſays, it was in the fourth year.

† That is to ſay, in the place where Ancus Martius afterwards built *the great Circus* for horſe and chariot-races.

Some ſay only thirty were carried off, who each gave name to a tribe; but Valerius Antias makes their number five hundred and twenty-ſeven; and, according to Juba *, there were ſix hundred and eighty-three, all virgins. This was the beſt apology for Romulus; for they had taken but one married woman, named Herſilia, who was afterwards chiefly concerned in reconciling them; and her they took by miſtake, as they were not incited to this violence by luſt or injuſtice, but by their deſire to conciliate and unite the two nations in the ſtrongeſt ties. Some tell us Herſilia was married to Hoſtilius, one of the moſt eminent men among the Romans; others, that Romulus himſelf married her, and had two children by her; a daughter named Prima, on account of her being firſt-born, and an only ſon, whom he called Aollius, becauſe of the great concourſe of people to him, but after-ages, Abillius. This account we have from Zenodotus of Trœzene, but he is contradicted in it by many other hiſtorians.

Among thoſe that committed this rape, we are told, ſome of the meaner ſort happened to be carrying off a virgin of uncommon beauty and ſtature; and when ſome of ſuperior rank that met them attempted to take her from them, they cried out, they were conducting her to Talaſius, a young man of excellent character. When they heard this, they applauded their deſign; and ſome even turned back and accompanied them with the utmoſt ſatisfaction, all the way exclaiming Talaſius. Hence this became a term in the nuptial ſongs of the Romans, as Hymenæus is in thoſe of the Greeks; for Talaſius is ſaid to have been very happy in marriage. But Sextius Sylla, the Carthaginian, a man beloved both by the Muſes and Graces, told me, that this was the word which Romulus gave as a ſignal for the rape. All of them, therefore, as they were carrying off the virgins, cried out Talaſius; and thence it ſtill continues the cuſtom at marriages. Moſt writers, however, and Juba in particular, are of opinion, that it is only an incitement to good houſewifry and ſpinning, which the word *Talaſia* ſignifies; Italian terms being at that time thus mixed with Greek.

* This was the ſon of Juba, king of Mauritania, who being brought *very young* a captive to Rome, was inſtructed in the Roman and *Grecian literature*, and became an excellent hiſtorian. Dionyſius of *Halicarnaſſus has* followed his account.

Greek *. If this be right, and the Romans did then uſe the word *Talaſia* in the ſame ſenſe with the Greeks, another and more probable reaſon of the cuſtom may be aſſigned. For when the Sabines, after the war with the Romans, were reconciled, conditions were obtained for the

* The original, which runs thus, Οἱ δὲ πλεῖστοι νομίζουσιν, ὡς καὶ ὁ Ἰοῦβας φησὶ, παρακλησιν εἶναι εἰς φιλεργιαν καὶ ταλασιαν, ὕστερον τοτε τοῖς Ἑλληνικοις ὀνομασι των Ἰταλικων ἐπικεχυμενων, is manifeſtly corrupted; and all the former tranſlations, following corrupt reading, aſſert what is utterly falſe, namely, "that no Greek "terms were then mixed with the language of Italy." The contrary appears from Plutarch's life of Numa, where Greek terms are mentioned as frequently uſed by the Romans, των Ἑλληνικων ὀνοματων τοτε μαλλον η νυν τοῖς Λατινοις ἀνακεκραμενων.

But not to have recourſe to facts, let us inquire into the ſeveral former tranſlations. The Latin runs thus: *Plerique (inter quos eſt Juba) adhortationem et incitationem ad laboris ſedulitatem et lanificium, quod Græci ταλασιαν dicunt, ceniſent, nondum id temporis Italicis verbis cum Græcis confuſis.* The Engliſh thus: "But moſt are of opinion, "and Juba in particular, that this word *Talaſius* was uſed to new-"married women, by way of incitement to good houſewifry; for "the Greek word *Talaſia* ſignifies *ſpinning*, and the language of Italy "was not yet mixed with the Greek." The French of Dacier thus: "Cependant la plûpart des auteurs croient, et Juba eſt même de "cette opinion, que ce mot n'étoit qu'une exhortation qu'on faiſoit "aux mariées d'aimer le travail, qui conſiſte à filer de la laine, que "les Grecs appellent *Talaſia*; car en ce tems-là la langue Grecque "n'avoit pas encore été corrumpue par les mots Latins." Thus they declare with one conſent, that the language of Italy was not yet mixed with the Greek; though it appears from what was ſaid immediately before, that *Talaſia*, a Greek term, was made uſe of in that language. Inſtead, therefore, of ὕστερον, *not yet*, we ſhould moſt certainly read ὕστερον, thus; ὕστερον τοτε τοις Ἑλληνικοις ὀνομασι των Ἰταλικων ἐπικεχυμενων, "the language of Italy being at that time "thus mixed with Greek terms; for inſtance, *Talaſia*." By this emendation, which conſiſts only of the ſmall alteration of the π into τ, the ſenſe is eaſy; the context clear; Plutarch is reconciled to himſelf, and freed from the charge of contradicting in one breath, what he had aſſerted in another.

If this wanted any farther ſupport, we might allege a paſſage from Plutarch's Marcellus, which, as well as that in the life of Numa, is expreſs and deciſive. Speaking there of the derivation of the word *Feretrius*, an appellation which Jupiter probably firſt had in the time of Romulus, on occaſion of his conſecrating to him the *ſpolia opima*: one account he gives of the matter is, that *Feretrius* might be derived from φερετρον, the vehicle on which the trophy was carried, κατα την Ἑλληνιδα γλωσσαν ἐτι πολλην τοτε συμμεμιγμενην τη Λατινων; "for at that time the Greek language was much mixed "with the Latin."

the women, that they ſhould not be obliged by their huſbands to do any other work beſides ſpinning. It was cuſtomary, therefore, ever after, that they who gave the bride, or conducted her home, or were preſent on the occaſion, ſhould cry out, amidſt the mirth of the wedding, *Talaſius;* intimating that ſhe was not to be employed in any labour but that of ſpinning. And it is a cuſtom ſtill obſerved, for the bride not to go over the threſhold of her huſband's houſe herſelf, but to be carried over, becauſe the Sabine virgins did not go in voluntarily, but were carried in by violence. Some add, that the bride's hair is parted with the point of a ſpear, in memory of the firſt marriages being brought about in a warlike manner; of which we have ſpoken more fully in the Book of Queſtions. This rape was committed on the eighteenth day of the month then called Sextilis, now Auguſt, at which time the feaſt of the Conſualia is kept.

The Sabines were a numerous and warlike people, but they dwelt in unwalled towns; thinking it became them, who were a colony of the Lacedemonians, to be bold and fearleſs. But as they ſaw themſelves bound by ſuch pledges, and were very ſolicitous for their daughters, they ſent ambaſſadors to Romulus with moderate and equitable demands: That he ſhould return them the young women, and diſavow the violence, and then the two nations ſhould proceed to eſtabliſh a correſpondence, and contract alliances in a friendly and legal way. Romulus, however, refuſed to part with the young women, and intreated the Sabines to give their ſanction to what had been done; whereupon ſome of them loſt time in conſulting and making preparations. But Acron, king of the Ceninenſians, a man of ſpirit, and an able general, ſuſpected the tendency of Romulus's firſt enterprizes; and, when he had behaved ſo boldly in the rape, looked upon him as one that would grow formidable, and indeed inſufferable to his neighbours, except he were chaſtiſed. Acron, therefore, went to ſeek the enemy, and Romulus prepared to receive him. When they came in ſight, and had well viewed each other, a challenge for ſingle combat was mutually given, their forces ſtanding under arms in ſilence. Romulus on this occaſion made a vow, that if he conquered his enemy, he would himſelf dedicate his adverſary's arms to Jupiter: in conſequence of which, he *both overcame* Acron, and, after battle was joined,

routed his army, and took his city. But he did no injury to its inhabitants, unleſs it were ſuch to order them to demoliſh their houſes, and follow him to Rome, as citizens entitled to equal privileges with the reſt. Indeed, there was nothing that contributed more to the greatneſs of Rome, than that ſhe was always uniting and incorporating with herſelf thoſe whom ſhe conquered. Romulus having conſidered how he ſhould perform his vow in the moſt acceptable manner to Jupiter, and withal make the proceſſion moſt agreeable to his people, cut down a great oak that grew in the camp, and hewed it into the figure of a trophy; to this he faſtened Acron's whole ſuit of armour, diſpoſed in its proper form. Then he put on his own robes, and wearing a crown of laurel on his head, his hair gracefully flowing, he took the trophy erect upon his right ſhoulder, and ſo marched on, ſinging the ſong of victory before his troops, which followed, completely armed, while the citizens received him with joy and admiration. This proceſſion was the origin and model of future triumphs. The trophy was dedicated to Jupiter Feretrius, ſo called from the Latin word *ferire**, to ſmite; for Romulus had prayed that he might have power to ſmite his adverſary and kill him. Varro ſays, this ſort of ſpoils is termed *opima* †, from *opes*, which ſignifies riches: But more probably they are ſo ſtyled from *opus*, the meaning of which is action. For when the general of an army kills the enemy's general with his own hand, then only he is allowed to conſecrate the ſpoils called *opima*, as the ſole performer of that action ‡. This honour has been conferred only on three Roman chiefs; firſt,

* Or from the word *ferre*, to *carry*, becauſe Romulus had himſelf carried to the temple of Jupiter, the armour of the king he had killed; or, more probably, from the Greek word *pheretron*, which Livy calls in Latin *ferculum*, and which properly ſignifies a *trophy*.

† Feſtus derives the word *opima* from *ops*, which ſignifies the earth, and the riches it produces; ſo that *opima ſpolia*, according to that writer, ſignify rich ſpoils.

‡ This is Livy's account of the matter; but Varro, as quoted by Feſtus, tells us, a Roman might be entitled to the *ſpolia opima*, though but a private ſoldier, *miles manipularis* provided he killed and deſpoiled the enemy's general. Accordingly Cornelius Coſſus had them, for killing Tolumnius, king of the Tuſcans, though Coſſus was but a tribune, who fought under the command of Æmilius. Coſſus, therefore, in all probability, did not enter Rome in a triumphal chariot, but followed that of his general, with the trophy on his ſhoulder.

firſt, on Romulus, when he ſlew Acron the Ceninenſian; next, on Cornelius Coſſus, for killing Tolumnius the Tuſcan; and laſtly, on Claudius Marcellus, when Viridomarus, king of the Gauls, fell by his hand. Coſſus and Marcellus bore, indeed, the trophies themſelves, but drove into Rome in triumphal chariots. But Dionyſius is miſtaken in ſaying that Romulus made uſe of a chariot; for ſome hiſtorians aſſert, that Tarquinius, the ſon of Demaratus, was the firſt of the kings that advanced triumphs to this pomp and grandeur: Others ſay, Publicola was the firſt that led up his triumph in a chariot. However, there are ſtatues of Romulus bearing theſe trophies, yet to be ſeen in Rome, which are all on foot.

After the defeat of the Ceninenſes, while the reſt of the Sabines were buſied in preparations, the people of Fidenæ, Cruſtumenium, and Antemnæ, united againſt the Romans. A battle enſued, in which they were likewiſe defeated, and ſurrendered to Romulus their cities to be ſpoiled, their lands to be divided, and themſelves to be tranſplanted to Rome. All the lands thus acquired, he diſtributed among the citizens, except what belonged to the parents of the ſtolen virgins; for thoſe he left in the poſſeſſion of their former owners. The reſt of the Sabines, enraged at this, appointed Tatius their general, and carried war to the gates of Rome. The city was difficult of acceſs, having a ſtrong garriſon on the hill where the Capitol now ſtands, commanded by Tarpeius, not by the virgin Tarpeia, as ſome ſay, who in this repreſent Romulus as a very weak man. However, this Tarpeia, the governor's daughter, charmed with the golden bracelets of the Sabines, betrayed the fort into their hands; and aſked, in return for her treaſon, what they wore on their left arms. Tatius agreeing to the condition, ſhe opened one of the gates by night, and let in the Sabines. It ſeems, it was not the ſentiment of Antigonus alone, who ſaid, "He loved men while they "were betraying, but hated them when they had be-"trayed;" nor of Cæſar, who ſaid, in the caſe of Rhymitalces the Thracian, "He loved the treaſon, but hated "the traitor:" But men are commonly affected towards villains, whom they have occaſion for, juſt as they are towards venomous creatures, which they have need of for their poiſon and their gall. While they are of uſe they love them, but abhor them when their purpoſe is effected.

effected. Such were the ſentiments of Tatius with regard to Tarpeia, when he ordered the Sabines to remember their promiſe, and to grudge her nothing which they had on their left arms. He was the firſt to take off his bracelet, and throw it to her, and with that his ſhield *. As every one did the ſame, ſhe was overpowered by the gold and ſhields thrown upon her, and, ſinking under the weight, expired. Tarpeius, too, was taken, and condemned by Romulus for treaſon, as Juba writes after Sulpitius Galba. As for the account given of Tarpeia by other writers, among whom Antigonus is one, it is abſurd and incredible: They ſay, that ſhe was daughter to Tatius the Sabine general, and, being compelled to live with Romulus, ſhe acted and ſuffered thus by her father's contrivance. But the poet Simulus makes a moſt egregious blunder, when he ſays, Tarpeia betrayed the Capitol, not to the Sabines, but to the Gauls, having fallen in love with their king. Thus he writes:

From her high dome, Tarpeia, wretched maid,
To the fell Gauls the Capitol betray'd;
The hapleſs victim of unchaſte deſires,
She loſt the fortreſs of her ſcepter'd ſires.

And a little after, concerning her death,

No amorous Celt, no fierce Bavarian bore
The fair Tarpeia to his ſtormy ſhore;
Preſs'd by thoſe ſhields, whoſe ſplendor ſhe admir'd,
She ſunk, and in the ſhining death expir'd.

From the place where Tarpeia was buried, the hill had the name of the Tarpeian, till Tarquin conſecrated the place to Jupiter, at which time her bones were removed, and ſo it loſt her name; except that part of the Capitol from which malefactors are thrown down, which is ſtill called the Tarpeian rock. The Sabines thus poſſeſſed of the fort, Romulus in great fury offered them battle, which Tatius did not decline, as he ſaw he had a place of ſtrength to retreat to, in caſe he was worſted. And, indeed, the ſpot on which he was to engage, being ſurrounded with hills, ſeemed to promiſe on both ſides a ſharp and bloody conteſt, becauſe it was ſo confined, and

* Piſo and other hiſtorians ſay, that Tatius treated her in this manner, becauſe ſhe acted a double part, and endeavoured to betray *the Sabines to Romulus*, while ſhe was pretending to betray the Romans *to them.*

the outlets were ſo narrow, that it was not eaſy either to fly or to purſue. It happened too, that, a few days before, the river had overflowed, and left a deep mud on the plain, where the Forum now ſtands; which, as it was covered with a cruſt, was not eaſily diſcoverable by the eye, but at the ſame time was ſoft underneath and impracticable. The Sabines, ignorant of this, were puſhing forward into it, but by good fortune were prevented: For Curtius, a man of high diſtinction and ſpirit, being mounted on a good horſe, advanced a conſiderable way before the reſt *. Preſently his horſe plunged into the ſlough, and for a while he endeavoured to diſengage him, encouraging him with his voice, and urging him with blows; but finding all ineffectual, he quitted him, and ſaved himſelf. From him the place, to this very time, is called the Curtian Lake. The Sabines, having eſcaped this danger, began the fight with great bravery. The victory inclined to neither ſide, though many were ſlain, and among the reſt Hoſtilius; who, they ſay, was huſband to Herſilia, and grandfather to that Hoſtilius who reigned after Numa. It is probable, there were many other battles in a ſhort time; but the moſt memorable was the laſt; in which Romulus having received a blow upon the head with a ſtone, was almoſt beaten down to the ground, and no longer able to oppoſe the enemy; then the Romans gave way, and were driven from the plain as far as the Palatine Hill. By this time Romulus recovering from the ſhock, endeavoured by force to ſtop his men in their flight, and loudly called upon them to ſtand and renew the engagement. But when he ſaw the rout

* Livy and Dionyſius of Halicarnaſſus relate the matter otherwiſe. They tell us, that Curtius at firſt repulſed the Romans; but being in his turn overpowered by Romulus, and endeavouring to make good his retreat, he happened to fall into the lake, which from that time bore his name: For it was called Lacus Curtius, even when it was dried up, and almoſt in the centre of the Roman Forum. Procilius ſays, that the earth having opened, the Aruſpices declared it neceſſary for the ſafety of the republic, that the braveſt man in the city ſhould throw himſelf into the gulph; whereupon one Curtius, mounting on horſeback, leaped armed into it, and the gulph immediately cloſed. Before the building of the common ſewers, this pool was a ſort of ſink, which received all the filth of the city. Some writers think, that it received its name from Curtius the conſul, colleague to *M. Genucius*, becauſe he cauſed it to be walled in by the advice of the *Aruſpices*, after it had been ſtruck with lightening. *Varro de ling. Lat. l. iv.*

rout was general, and that no one had courage to face about, he lifted up his hands towards heaven, and prayed to Jupiter to ſtop the army, and to re-eſtabliſh and maintain the Roman cauſe, which was now in extreme danger. When the prayer was ended, many of the fugitives were ſtruck with reverence for their king, and their fear was changed into courage. They firſt ſtopped where now ſtands the temple of Jupiter Stator, ſo called from his putting a ſtop to their flight. There they engaged again, and repulſed the Sabines as far as the palace now called Regia, and the temple of Veſta.

When they were preparing here to renew the combat with the ſame animoſity as at firſt, their ardour was repreſſed by an aſtoniſhing ſpectacle, which the powers of language are unable to deſcribe. The daughters of the Sabines, that had been forcibly carried off, appeared ruſhing this way and that with loud cries and lamentations, like perſons diſtracted, amidſt the drawn ſwords, and over the dead bodies, to come at their huſbands and fathers; ſome carrying their infants in their arms, ſome darting forward with diſhevelled hair, but all calling by turns both upon the Sabines and the Romans, by the tendereſt names. Both parties were extremely moved, and room was made for them between the two armies. Their lamentations pierced to the utmoſt ranks, and all were deeply affected; particularly when their upbraiding and complaints ended in ſupplication and intreaty. "What great injury have we done you, ſaid they, that "we have ſuffered, and do ſtill ſuffer ſo many miſeries? "We were carried off, by thoſe who now have us, vio- "lently and illegally: After this violence we were ſo "long neglected by our brothers, our fathers, and rela- "tions, that we were neceſſitated to unite in the ſtrongeſt "ties with thoſe that were the objects of our hatred; "and we are now brought to tremble for the men that "had injured us ſo much, when we ſee them in danger, "and to lament them when they fall. For you came "not to deliver us from violence, while virgins, or to "avenge our cauſe, but now you tear the wives from "their huſbands, and the mothers from their children; "an aſſiſtance more grievous to us than all your neglect "and diſregard. Such love we experienced from them, "and ſuch compaſſion from you. Were the war under- "taken in ſome other cauſe, yet ſurely you would ſtop

"its ravages for us, who have made you fathers-in-law "and grandfathers, or otherwiſe placed you in ſome "near affinity to thoſe whom you ſeek to deſtroy. But "if the war be for us, take us, with your ſons-in-law "and their children, and reſtore us to our parents and "kindred; but do not, we beſeech you, rob us of our "children and huſbands, leſt we become captives again." Herſilia having ſaid a great deal to this purpoſe, and others joining in the ſame requeſt, a truce was agreed upon, and the generals proceeded to a conference. In the mean time the women preſented their huſbands and children to their fathers and brothers, brought refreſhments to thoſe that wanted them, and carried the wounded home to be cured. Here they ſhewed them, that they had the ordering of their own houſes, what attentions their huſbands paid them, and with what reſpect and indulgence they were treated. Upon this a peace was concluded, the conditions of which were, that ſuch of the women as choſe to remain with their huſbands, ſhould be exempt from all labour and drudgery, except ſpinning, as we have mentioned above; that the city ſhould be inhabited by the Romans and Sabines in common, with the name of Rome, from Romulus; but that all the citizens, from Cures, the capital of the Sabines, and the country of Tatius, ſhould be called Quirites *; and that the regal power, and the command of the army, ſhould be equally ſhared between them. The place where theſe articles were ratified, is ſtill called Comitium †, from the Latin word *coire*, which ſignifies *to aſſemble*.

The city having doubled the number of its inhabitants, an hundred additional ſenators were elected from among the Sabines, and the legions were to conſiſt of ſix thouſand foot, and ſix hundred horſe ‡. The people, too,

* The word *Quiris*, in the Sabine language, ſignified both a dart, and a warlike deity armed with a dart. It is uncertain whether the god gave name to the dart, or the dart to the god; but however that be, this god Quiris or Quirinus was either Mars, or ſome other god of war, and was worſhipped in Rome till Romulus, who after his death was honoured with the name Quirinus, took his place.

† The Comitium was at the foot of the hill Palatinus, over-againſt the Capitol. Not far from thence the two kings built the temple of Vulcan, where they uſually met to conſult the ſenate about the moſt important affairs.

‡ *Ruauld*, in his animadverſions upon Plutarch, has diſcovered two *conſiderable errors in this place*. The firſt is, that Plutarch affirms, there

too, were divided into three tribes, called Rhamnenſes, from Romulus; Tatienſes, from Tatius; and Lucerenſes, from the *Lucus* or Grove, where the aſylum ſtood, whither many had fled, and were admitted citizens. That they were preciſely three, appears from the very name of Tribes, and that of their chief officers, who were called Tribunes. Each tribe contained ten *Curiæ* or Wards, which ſome ſay were called after the Sabine women. But this ſeems to be falſe; for many of them have their names from the ſeveral quarters of the city which were aſſigned to them. Many honourable privileges, however, were conferred upon the women; ſome of which were theſe: That the men ſhould give them the way, wherever they met them; that they ſhould not mention an obſcene word, or appear naked, before them; that, in caſe of their killing any perſon, they ſhould not be tried before the ordinary judges; and that their children ſhould wear an ornament about their necks, called *Bulla* *, from its likeneſs to a bubble, and a garment bordered with purple. The two kings did not preſently unite their councils, each meeting, for ſome time, their hundred ſenators apart, but afterwards they all aſſembled together. Tatius dwelt where the temple of Moneta now ſtands, and Romulus by the ſteps of the fair Shore, as they are called, at the deſcent from the Palatine Hill to the Great Circus. There, we are told, grew the ſacred Cornel-tree, the fa-

there were 600 horſe put by Romulus in every legion, whereas there never were, at any time, ſo many in any of the legions. For there were at firſt 200 horſe in each legion; after that, they roſe to 300, and at laſt to 400, but never came up to 600. In the ſecond place he tells us, that Romulus made the legion to conſiſt of 6000 foot; whereas in his time it was never more than 3000. It is ſaid by ſome, that Marius was the firſt who raiſed the legion to 6000; but Livy informs us, that that augmentation was made by Scipio Africanus, long before Marius. After the expulſion of the kings, it was augmented from three to four thouſand, and ſome time after to five, and at laſt by Scipio (as we have ſaid) to ſix. But this was never done, but upon preſſing occaſions. The ſtated force of a legion was 4000 foot, and 200 horſe.

* The young men, when they took upon them the *Toga virilis*, or man's robe, quitted the *Bulla*, which is ſuppoſed to have been a little hollow ball of gold, and made an offering of it to the *Dii Lares*, or houſehold gods. As to the *Prætexta*, or robe edged with purple, it was worn by girls till their marriage, and by boys till they were ſeventeen. But what in the time of Romulus was a mark of diſtinction for the children of the Sabine women, became afterwards very common; for even the children of the *Liberti*, or freed-men, wore it.

bulous account of which is, that Romulus once, to try his ſtrength, threw a ſpear, whoſe ſhaft was of cornel-wood, from Mount Aventine to that place; the head of which ſtuck ſo deep in the ground, that no one could pull it out, though many tried; and the ſoil being rich, ſo nouriſhed the wood, that it ſhot forth branches, and became a trunk of cornel of conſiderable bigneſs. This, poſterity preſerved with a religious care, as a thing eminently ſacred, and therefore built a wall about it: and when any one that approached it, ſaw it not very flouriſhing and green, but inclining to fade and wither, he preſently proclaimed it to all he met, who, as if they were to aſſiſt in caſe of fire, cried out for water, and ran from all quarters with full veſſels to the place. But when Caius Cæſar ordered the ſteps to be repaired, and the workmen were digging near it, it is ſaid they inadvertently injured the roots in ſuch a manner, that the tree withered away.

The Sabines received the Roman months. All that is of importance on this ſubject is mentioned in the life of Numa. Romulus on the other hand, came into the uſe of their ſhields, making an alteration in his own armour, and that of the Romans, who, before, wore buckles in the manner of the Greeks. They mutually celebrated each other's feaſts and ſacrifices, not aboliſhing thoſe of either nation, but over and above appointing ſome new ones; one of which is the Matronalia *, inſtituted in honour of the women, for their putting an end to the war; and another the Carmentalia †. Carmenta is by ſome ſuppoſed to be one of the Deſtinies, who preſides over human nativities; therefore ſhe is particularly worſhipped by mothers. Others ſay, ſhe was wife to Evander the Arcadian, and a woman addicted to

* During this feaſt, ſuch of the Roman women as were married, ſerved their ſlaves at table, and received preſents from their huſbands, as the huſbands did from their wives in the time of the Saturnalia. As the feſtival of the Matronalia was not only obſerved in honour of the Sabine women, but conſecrated to Mars; and, as ſome will have it, to Juno Lucina, ſacrifices were offered to both theſe deities. This feaſt was the ſubject of Horace's Ode; *Martiis cœlebs quid agam calendis*, &c. and Ovid deſcribes it at large in the 3d Book of Faſti. Dacier ſays, by miſtake, that this feaſt was kept on the firſt of April, inſtead of the firſt of March, and the former Engliſh annotator has followed him.

† This is a very ſolemn feaſt, kept on the 11th of January, under *the Capitol, near the Carmental gate.* They begged of this goddeſs *to render their women fruitful, and to give them happy deliv* er

to divination, who received inſpirations from Apollo, and delivered oracles in verſe; thence called Carmenta, for *Carmina* ſignifies *verſe;* but her proper name, as is agreed on all hands, was Nicoſtrata. Others, again, with greater probability aſſert, that the former name was given her, becauſe ſhe was diſtracted with enthuſiaſtic fury; for *carere mente* ſignifies *to be inſane.* Of the feaſt of Palilia, we have already given an account. As for the Lupercalia *, by the time, it ſhould ſeem to be a feaſt of luſtration; for it was celebrated on one of the inauſpicious days of the month of February, which name denotes it to be the month of Purifying; and the day was formerly called Februata. But the true meaning of Lupercalia is the Feaſt of Wolves; and it ſeems, for that reaſon, to be very ancient, as received from the Arcadians, who came over with Evander. This is the general opinion. But the term may be derived from *Lupa*, a *ſhe-wolf;* for we ſee the Luperci begin their courſe from the place where they ſay Romulus was expoſed. However, if we conſider the ceremonies, the reaſon of the name ſeems hard to gueſs: For firſt, goats are killed; then two noblemen's ſons are introduced, and ſome are to ſtain their foreheads with a bloody knife, others to wipe off the ſtain directly, with wool ſteeped in milk, which they bring for that purpoſe. When it is wiped off, the young men are to laugh. After this they cut the goats' ſkins in pieces, and run about all naked, except their middle, and laſh with thoſe thongs all they meet. The young women avoid not the ſtroke, as they think it aſſiſts conception and child-birth. Another thing proper to this feaſt is, for the Luperci to ſacrifice a dog. Butas, who in his elegies has given a fabulous account of the origin of the Roman inſtitutions, writes, that when Romulus had overcome Amulius, in the tranſports of victory he ran with great ſpeed to the place where the wolf ſuckled him and his brother, when infants; and that this feaſt is celebrated, and the young noblemen run, in imitation of that action, ſtriking all that are in their way.

> As the fam'd twins of Rome, Amulius ſlain,
> From Alba pour'd, and with their reeking ſwords
> Saluted all they met.——

* This feſtival was celebrated on the 11th of February, in honour of the God Pan.

And the touching of the forehead with a bloody knife, is a ſymbol of that ſlaughter and danger, as the wiping off the blood with milk is in memory of their firſt nouriſhment. But Caius Acilius relates, that before the building of Rome, Romulus and Remus having loſt their cattle, firſt prayed to Faunus for ſucceſs in the ſearch of them, and then ran out naked to ſeek them, that they might not be incommoded with ſweat; therefore the Luperci run about naked. As to the dog, if this be a feaſt of luſtration, we may ſuppoſe it is ſacrificed, in order to be uſed in purifying; for the Greeks in their purifications make uſe of dogs, and perform the ceremonies which they call *Periſkulakiſmoi*. But if theſe rites are obſerved in gratitude to the wolf that nouriſhed and preſerved Romulus, it is with propriety they kill a dog, becauſe it is an enemy to wolves: yet, perhaps, nothing more was meant by it than to puniſh that creature for diſturbing the Luperci in their running.

Romulus is likewiſe ſaid to have introduced the Sacred Fire, and to have appointed the holy virgins called Veſtals *. Others attribute this to Numa, but allow that Romulus was remarkably ſtrict in obſerving other religious rites, and ſkilled in divination, for which purpoſe he bore the *Lituus*. This is a crooked ſtaff, with which thoſe that ſit to obſerve the flight of birds †, deſcribe the ſeveral quarters of the heavens. It was kept in the Capitol, but loſt when Rome was taken by the Gauls; afterwards, when the barbarians had quitted it, it was found buried deep in aſhes, untouched by the fire, whilſt every thing about it was deſtroyed and conſumed. Romulus alſo enacted ſome laws; amongſt the reſt that ſevere one, which forbids the wife in any caſe to leave her huſband ‡, but gives the huſband power to divorce his wife, in caſe of her poiſoning his children, or counterfeiting

* Plutarch means that Romulus was the firſt who introduced the Sacred Fire at Rome. That there were Veſtal virgins, however, before this, at Alba, we are certain, becauſe the mother of Romulus was one of them. The ſacred and perpetual fire was not only kept up in Italy, but in Egypt, in Perſia, in Greece, and almoſt in all nations.

† The Augurs.

‡ Yet this privilege, which Plutarch thinks a hardſhip upon the women, was indulged the men by Moſes in greater latitude. The women, however, among the Romans, came at length to divorce their

feiting his keys, or being guilty of adultery. But if on any other occaſion he put her away, ſhe was to have one moiety of his goods, and the other was to be conſecrated to Ceres; and whoever put away his wife was to make an atonement to the gods of the earth. It is ſomething particular, that Romulus appointed no puniſhment for actual parricides, but called all murder parricide, looking upon this as abominable, and the other as impoſſible. For many ages, indeed, he ſeemed to have judged rightly; no one was guilty of that crime in Rome for almoſt ſix hundred years; and Lucius Oſtius, after the wars of Hannibal, is recorded to have been the firſt that murdered his father.

In the fifth year of the reign of Tatius, ſome of his friends and kinſmen meeting certain ambaſſadors who were going from Laurentum to Rome *, attempted to rob them on the road, and, as they would not ſuffer it, but ſtood in their own defence, killed them. As this was an atrocious crime, Romulus required that thoſe who committed it ſhould immediately be puniſhed, but Tatius heſitated and put it off. This was the firſt occaſion of any open variance between them; for till now they had behaved themſelves as if directed by one ſoul, and the adminiſtration had been carried on with all poſſible unanimity. The relations of thoſe that were murdered, finding they could have no legal redreſs from Tatius, fell upon him and ſlew him at Lavinium, as he was offering ſacrifice with Romulus †; but they conducted Romulus back with applauſe, as a prince who paid all proper regard to juſtice. To the body of Tatius he gave an honourable inter-

their huſbands, as appears from Juvenal (Sat. 9.) and Marial (L x. ep. 41.) At the ſame time it muſt be obſerved, to the honour of Roman virtue, that no divorce was known at Rome for five hundred and twenty years. One P. Servilius or Carvilius Spurius, was the firſt of the Romans that ever put away his wife.

* Dionyſius of Halicarnaſſus ſays, they were ambaſſadors from Lavinium, who had been at Rome to complain of the incurſions made by ſome of Tatius's friends upon their territories; and that as they were returning, the Sabines lay in wait for them on the road, ſtripped them, and killed ſeveral of them. Lavinium and Laurentum were neighbouring towns in Latium.

† Probably this was a ſacrifice to the Dii Indigetes of Latium, in which Rome was included. But Licinius writes, that Tatius went not thither with Romulus, nor on account of the ſacrifice, but that he went alone to perſuade the inhabitants to pardon the murderers.

interment, at Armiluſtrium *, on Mount Aventine; but he took no care to revenge his death on the perſons that killed him. Some hiſtorians write, that the Laurentians in great terror gave up the murderers of Tatius; but Romulus let them go, ſaying, "Blood with blood "ſhould be repaid." This occaſioned a report, and indeed a ſtrong ſuſpicion, that he was not ſorry to get rid of his partner in the government. None of theſe things, however, occaſioned any diſturbance or ſedition among the Sabines; but partly out of regard for Romulus, partly out of fear of his power, or becauſe they reverenced him as a god, they all continued well affected to him. This veneration for him extended to many other nations. The ancient Latins ſent ambaſſadors, and entered into league and alliance with him. Fidenæ, a city in the neighbourhood of Rome, he took, as ſome ſay, by ſending a body of horſe before, with orders to break the hinges of the gates, and then appearing unexpectedly in perſon. Others will have it, that the Fidenates firſt attacked and ravaged the Roman territories, and were carrying off conſiderable booty, when Romulus lay in ambuſh for them, cut many of them off, and took their city. He did not, however, demoliſh it, but made it a Roman colony, and ſent into it two thouſand five hundred inhabitants on the thirteenth of April.

After this, a plague broke out, ſo fatal, that people died of it without any previous ſickneſs; while the ſcarcity of fruits, and barrenneſs of the cattle, added to the calamity. It rained blood too in the city; ſo that their unavoidable ſufferings were increaſed with the terrors of ſuperſtition: and when the deſtruction ſpread itſelf to Laurentum, then all agreed, it was for neglecting to do juſtice on the murderers of the ambaſſadors and of Tatius, that the divine vengeance purſued both cities. Indeed, when thoſe murderers were given up and puniſhed by both parties, their calamities viſibly abated; and Romulus purified the city with luſtrations, which, they tell us, are yet celebrated at the Ferentine gate. Before the peſtilence ceaſed, the people of Cameria † attacked the Romans,

* The place was ſo called, becauſe of a ceremony of the ſame name, celebrated every year on the 19th of October, when the troops were muſtered, and purified by ſacrifices.

† This was a town which Romulus had taken before. Its old inhabitants took this opportunity to riſe in arms, and kill the Roman garriſon.

Romans, and over-ran the country, thinking them incapable of reſiſtance by reaſon of the ſickneſs. But Romulus ſoon met them in the field, gave them battle, in which he killed ſix thouſand of them, took their city, and tranſplanted half its remaining inhabitants to Rome; adding, on the firſt of Auguſt, to thoſe he left in Cameria, double their number from Rome. So many people had he to ſpare in about ſixteen years time from the building of the city. Among other ſpoils, he carried from Cameria a chariot of braſs, which he conſecrated in the temple of Vulcan, placing upon it his own ſtatue crowned by victory.

His affairs thus flouriſhing, the weaker part of his neighbours ſubmitted, ſatisfied, if they could but live in peace: but the more powerful, dreading or envying Romulus, thought they ſhould not by any means let him go unnoticed, but oppoſe and put a ſtop to his growing greatneſs. The Veientes, who had a ſtrong city and extenſive country *, were the firſt of the Tuſcans who began the war, demanding Fidenæ as their property. But it was not only unjuſt, but ridiculous, that they who had given the people of Fidenæ no aſſiſtance in the greateſt extremities, but had ſuffered them to periſh ſhould challenge their houſes and lands now in the poſſeſſion of other maſters. Romulus, therefore, gave them a contemptous anſwer; upon which they divided their forces into two bodies; one attacked the garriſon of Fidenæ, and the other went to meet Romulus. That which went againſt Fidenæ defeated the Romans, and killed two thouſand of them; but the other was beaten by Romulus, with the loſs of more than eight thouſand men. They gave battle, however, once more, at Fidenæ, where all allow the victory was chiefly owing to Romulus himſelf, whoſe ſkill and courage were then remarkably diſplayed, and whoſe ſtrength and ſwiftneſs appeared more than human. But what ſome report, is entirely fabulous, and utterly incredible, that there fell that day fourteen thouſand men, above half of whom Romulus ſlew with his own hand. For even the Meſſenians ſeem to have been extravagant in their boaſts, when they tell us Ariſtomenes offered a hecatomb three ſeveral times, for having as often killed

* Veii, the capital of Tuſcany was ſituated on a craggy rock, about one hundred furlongs from Rome; and is compared by Dionyſius of Halicarnaſſus to Athens for extent and riches.

killed a hundred Lacedæmonians*. After the Veientes were thus ruined, Romulus ſuffered the ſcattered remains to eſcape, and marched directly to their city. The inhabitants could not bear up after ſo dreadful a blow, but humbly ſuing for a peace, obtained a truce for a hundred years, by giving up a conſiderable part of their territory called Septempagium, which ſignifies a diſtrict of ſeven towns, together with the ſalt-pits by the river; beſides which, they delivered into his hands fifty of their nobility as hoſtages. He triumphed for this on the fifteenth of October, leading up, among many other captives, the general of the Veientes, a man in years, who ſeemed on this occaſion not to have behaved with the prudence which might have been expected from his age. Hence it is that, to this day, when they offer a ſacrifice for victory, they lead an old man through the Forum to the Capitol, in a boy's robe, edged with purple, with a bulla about his neck; and the herald cries "Sardians "to be ſold†;" for the Tuſcans are ſaid to be a colony of the Sardians, and Veii is a city of Tuſcany.

This was the laſt of the wars of Romulus. After this he behaved as almoſt all men do, who riſe by ſome great and unexpected good fortune to dignity and power; for, exalted with his exploits, and loftier in his ſentiments, he dropped his popular affability, and aſſumed the monarch to an odious degree. He gave the firſt offence by his dreſs; his habit being a purple veſt, over which he wore a robe bordered with purple. He gave audience in a chair of ſtate. He had always about him a number of young men called Celeres‡, from their deſpatch in doing buſineſs; and before him went men with ſtaves to keep off the populace, who alſo wore thongs of leather at their girdles, ready to bind directly any perſon he ſhould order to

* Pauſanias confirms this account, mentioning both the time and place of theſe achievements, as well as the hecatombs offered, on account of them, to Jupiter Ithomates. Thoſe wars between the Meſſenians and Spartans were about the time of Tullus Hoſtilius.

† The Veientes, with the other Hetrurians, were a colony of Lydians, whoſe metropolis was the city of Sardis. Other writers date this cuſtom from the time of the conqueſt of Sardinia by Tiberius Sempronius Gracchus, when ſuch a number of ſlaves was brought from that iſland, that none were to be ſeen in the market but Sardinians.

‡ Romulus ordered the Curiæ to chooſe him a guard of three *hundred men, ten out of* each Curiæ; and theſe he called Celeres, *for the reaſon which Plutarch has aſſigned.*

to be bound. This binding the Latins formerly called *ligare**, now *alligare:* whence thoſe ſerjeants are called *Lictores*, and their rods *faſces;* for the ſticks they uſed on that occaſion were ſmall. Though, perhaps, at firſt they were called *Litores*, and afterwards, by putting in a *c*, *Lictores:* for they are the ſame that the Greeks called *Leitourgoi* (officers for the people); and *leitos*, in Greek, ſtill ſignifies the *people*, but *laos* the *populace*.

When his grandfather Numitor died in Alba, though the crown undoubtedly belonged to him, yet, to pleaſe the people, he left the adminiſtration in their own hands; and over the Sabines† (in Rome) he appointed yearly a particular magiſtrate: thus teaching the great men of Rome to ſeek a free common-wealth without a king, and by turns to rule and to obey. For now the patricians had no ſhare in the government, but only an honourable title and appearance, aſſembling in the Senate-houſe more for form than buſineſs. There, with ſilent attention, they heard the king give his orders, and differed only from the reſt of the people in this, that they went home with the firſt knowledge of what was determined. This treatment they digeſted as well as they could; but when, of his own authority, he divided the conquered lands among the ſoldiers, and reſtored the Veientes their hoſtages without the conſent or approbation of the ſenate, they conſidered it as an intolerable inſult. Hence aroſe ſtrong ſuſpicions againſt them, and Romulus ſoon after unaccountably diſappeared. This happened on the 7th of July (as it is now called) then *Quintilis:* and we have no certainty of any thing about it but the time; various ceremonies being ſtill performed on that day with reference to the event. Nor need we wonder at this uncertainty, ſince, when Scipio Africanus was found dead in his houſe after ſupper‡, there was no clear proof of the manner of

* Plutarch had no critical ſkill in the Latin language.

† Xylander and H. Stephanus are rationally enough of opinion, that inſtead of Sabines we ſhould read Albans; and ſo the Latin tranſlator renders it.

‡ This was Scipio, the ſon of Paulus Æmilius, adopted by Scipio Africanus. As he conſtantly oppoſed the deſigns of the Gracchi, it was ſuppoſed that his wife Sempronia, who was ſiſter to thoſe ſeditious men, took him off by poiſon. According to Valerius Maximus, no judicial inquiry was made into the cauſe of his death; and Victor tells us, the corpſe was carried out, with the face covered with a *linen cloth, that the blackneſs of it might not appear.*

his death: for ſome ſay, that being naturally infirm, he died ſuddenly; ſome, that he took poiſon; and others, that his enemies broke into his houſe by night, and ſtrangled him. Beſides, all were admitted to ſee Scipio's dead body, and every one, from the ſight of it, had his own ſuſpicion or opinion of the cauſe. But as Romulus diſappeared on a ſudden, and no part of his body or even his garments could be found, ſome conjectured, that the ſenators, who were convened in the temple of Vulcan, fell upon him and killed him; after which each carried a part away under his gown. Others ſay, that his exit did not happen in the temple of Vulcan, nor in the preſence of the ſenators only, but while he was holding an aſſembly of the people without the city, at a place called the Goat's-Marſh. The air on that occaſion was ſuddenly convulſed and altered in a wonderful manner; for the light of the ſun failed *, and they were involved in an aſtoniſhing darkneſs, attended on every ſide with dreadful thunderings, and tempeſtous winds. The multitude then diſperſed and fled, but the nobility gathered into one body. When the tempeſt was over, and the light appeared again, the people returned to the ſame place, and a very anxious inquiry was made for the king; but the patricians would not ſuffer them to look cloſely into the matter. They commanded them to honour and worſhip Romulus, who was caught up to heaven, and who, as he had been a gracious king, would be to the Romans a propitious deity. Upon this, the multitude went away with great ſatisfaction, and worſhipped him, in hopes of his favour and protection. Some, however, ſearching more minutely into the affair, gave the patricians no ſmall uneaſineſs; they even accuſed them of impoſing upon the people a ridiculous tale, when they had murdered the king with their own hands.

While things were in this diſorder, a ſenator, we are told, of great diſtinction, and famed for ſanctity of manners,

* Cicero mentions this remarkable darkneſs in a fragment of his ſixth book *de Repub.* And it appears from the aſtronomical tables, that there was a great eclipſe of the ſun in the firſt year of the ſixteenth Olympiad, ſuppoſed to be the year that Romulus died, on the twenty-ſixth of May, which, conſidering the little exactneſs there was then in the Roman calendar, might very well coincide with the month of July.

ners, Julius Proculus by name *, who came from Alba with Romulus, and had been his faithful friend, went into the Forum, and declared upon the moſt ſolemn oaths, before all the people, that as he was travelling on the road, Romulus met him, in a form more noble and auguſt than ever, and clad in bright and dazzling armour. Aſtoniſhed at the ſight, he ſaid to him, "For what miſ-"behaviour of ours, O king, or by what accident, have "you ſo untimely left us, to labour under the heavieſt "calumnies, and the whole city to ſink under inexpreſſ-"ible ſorrow?" To which he anſwered, "It pleaſed "the gods, my good Proculus, that we ſhould dwell with "men for a time; and after having founded a city "which will be the moſt powerful and glorious in the "world, return to heaven, from whence we came. Fare-"wel then, and go, tell the Romans, that, by the exer-"ciſe of temperance and fortitude, they ſhall attain the "higheſt pitch of human greatneſs, and I, the god Qui-"rinus will ever be propitious to you." This, by the character and oath of the relator, gained credit with the Romans, who were caught with the enthuſiaſm, as if they had been actually inſpired; and, far from contradicting what they had heard, bade adieu to all their ſuſpicions of the nobility, united in the deifying of Quirinus, and addreſſed their devotions to him. This is very like the Grecian fables concerning Ariſteas the Proconneſian, and Cleomedes, the Aſtypalenſian. For Ariſteas, as they tell us, expired in a fuller's ſhop; and when his friends came to take away the body, it could not be found. Soon after, ſome perſons coming in from a journey, ſaid, they met Ariſteas travelling towards Croton. As for Cleomedes, their account of him is, that he was a man of gigantic ſize and ſtrength; but behaving in a fooliſh and frantic manner, he was guilty of many acts of violence. At laſt he went into a ſchool, where he ſtruck the pillar that ſupported the roof with his fiſt, and broke it aſunder, ſo that the roof fell in and deſtroyed the children. Purſued for this, he took refuge in a great cheſt, and having ſhut the lid upon him, he held it down ſo faſt, that many men together could not force it open: when they had cut the cheſt in pieces, they could not find him either dead or alive. Struck with this ſtrange affair, they ſent to

conſult

* A deſcendant of Julus or Aſcanius.

conſult the oracle at Delphi, and had from the prieſteſs this anſwer,

The race of heroes ends in Cleomedes.

It is likewiſe ſaid, that the body of Alcmena was loſt, as they were carrying it to the grave, and a ſtone was ſeen lying on the bier in its ſtead. Many ſuch improbable tales are told by writers who wanted to deify beings naturally mortal. It is indeed impious and illiberal to leave nothing of divinity to virtue: but, at the ſame time, to unite heaven and earth in the ſame ſubject, is abſurd. We ſhould, therefore, reject fables, when we are poſſeſſed of undeniable truth; for, according to Pindar,

The body yields to death's all-powerful ſummons,
While the bright image of eternity
Survives———

This alone is from the gods: from heaven it comes, and to heaven it returns; not indeed with the body; but when it is entirely ſet free and ſeparate from the body, when it becomes diſengaged from every thing ſenſual and unholy. For in the language of Heraclitus, the pure ſoul is of ſuperior excellence *, darting from the body like a flaſh of lightening from a cloud; but the ſoul that is carnal and immerſed in ſenſe †, like a heavy and dank vapour

* This is a very difficult paſſage. The former tranſlator, with an unjuſtifiable liberty, has turned αὐτη γαρ ψυχη ξηρη αριστη, *A virtuous ſoul is pure and unmixed light*; which, however excellent the ſentiment, as borrowed from the Scripture, where he had found that *God is light*, is by no means the ſenſe of the original.

Dacier has tranſlated it literally *l'ame ſeche*, and remarks the propriety of the expreſſion, with reſpect to that poſition of Heraclitus, that fire is the firſt principle of all things. The French critic went upon the ſuppoſed analogy between fire and dryneſs; but there is a much more natural and more obvious analogy, which may help us to the interpretation of this paſſage; that is, the near relation which dryneſs has to purity or cleanlineſs; and indeed we find the word ξηρος uſed metaphorically in the latter ſenſe—ξηρος τροπος.

† Milton, in his Comus, uſes the ſame compariſon; for which, woever he is indebted rather to Plato than to Plutarch.

———The laviſh act of ſin
Lets in defilement to the inward parts.
The ſoul grows clotted by contagion,
Imbodies, and imbrutes, till ſhe quite loſe
The divine property of her firſt being.

Such

vapour, with difficulty is kindled and aſpires. There is therefore no occaſion, againſt nature, to ſend the bodies of good men to heaven; but we are to conclude, that virtuous ſouls, by nature and the divine juſtice, riſe from men to heroes, from heroes to genii; and at laſt, if, as in the myſteries, they be perfectly cleanſed and purified, ſhaking of all remains of mortality, and all the power of the paſſions, then they finally attain the moſt glorious and perfect happineſs, and aſcend from genii to gods, not by the vote of the people, but by the juſt and eſtabliſhed order of nature*.

The ſurname that Romulus had of Quirinus, ſome think was given him, as (another) Mars; others, becauſe they call the Roman citizens Quirites; others, again, becauſe the ancients gave the name of Quiris to the point of a ſpear, or to the ſpear itſelf; and that of Juno Quiritis to the ſtatues of Juno, when ſhe was repreſented leaning on a ſpear. Moreover, they ſtyled a certain ſpear, which was conſecrated in the palace, Mars; and thoſe that diſtinguiſhed themſelves in war were rewarded with a ſpear. Romulus, then, as a martial or warrior god, was named Quirinus; and the hill on which his temple ſtands, has the name of Quirinalis on his account. The day on which he diſappeared, is called *the flight of the people*, and *Nonæ Caprotinæ*, becauſe then they go out of the city to offer ſacrifice at the Goat's-Marſh. On this occaſion they pronounce aloud ſome of their proper names, Marcus and Caius for inſtance, repreſenting the flight that then happened, and their calling upon one another, amidſt the terror and confuſion. Others, however, are of opinion, that this is not a repreſentation of flight, but of haſte and eagerneſs, deriving the ceremony from this ſource: When the Gauls, after

Such are thoſe thick and gloomy ſhadows damp
Oft ſeen in charnel vaults and ſepulchres,
Ling'ring and ſitting by a new-made grave,
As loth to leave the body that it lov'd,
And links itſelf by carnal ſenſuality
To a degenerate and deg'raded ſtate.

* Heſiod was the firſt who diſtinguiſhed thoſe four natures, men, heroes, genii, and gods. He ſaw room, it ſeems, for perpetual progreſſion and improvement in a ſtate of immortality. And when the heathens tell us, that before the laſt degree, that of divinity is reached, thoſe beings are liable to be replunged into their primitive ſtate of darkneſs, one would imagine they had heard ſomething of the fallen angels

after the taking of Rome, were driven out by Camillus, and the city thus weakened did not eaſily recover itſelf, many of the Latins, under the conduct of Livius Poſthumius, marched againſt it. This army ſitting down before Rome, a herald was ſent to ſignify, that the Latins were deſirous to renew their old alliance and affinity, which was now declining by new inter-marriages. If, therefore, they would ſend them a good number of their virgins and widows, peace and friendſhip ſhould be eſtabliſhed between them, as it was before with the Sabines on the like occaſion. When the Romans heard this, though they were afraid of war, yet they looked upon the giving up of their women as not at all more eligible than captivity. While they were in this ſuſpence, a ſervant-maid, named Philotis, or, according to others, Tutola, adviſed them to do neither, but by a ſtratagem, which ſhe had thought of, to avoid both the war and the giving of hoſtages. The ſtratagem was to dreſs Philotis herſelf, and other handſome female ſlaves, in good attire, and ſend them, inſtead of free-born virgins, to the enemy. Then in the night, Philotis was to light up a torch (as a ſignal) for the Romans to attack the enemy, and deſpatch them in their ſleep. The Latins were ſatisfied, and the ſcheme put in practice. For accordingly Philotis did ſet up a torch on a wild fig-tree, ſcreening it behind with curtains and coverlets from the ſight of the enemy, whilſt it was viſible to the Romans. As ſoon as they beheld it, they ſet out in great haſte, often calling upon each other at the gates to be expeditious. Then they fell upon the Latins, who expected nothing leſs, and cut them in pieces. Hence this feaſt, in memory of the victory. The day was called *Nonæ Caprotinæ*, on account of the *wild fig-tree*, in the Roman tongue *caprificus*. The women are entertained in the fields in booths made of the branches of the fig-tree: and the ſervant-maids in companies run about and play; afterwards they come to blows, and throw ſtones at one another, in remembrance of their then aſſiſting and ſtanding by the Romans in the battle. Theſe particulars are admitted but by few hiſtorians. Indeed, their calling upon each other's names in the day-time, and their walking in proceſſion to the *Goat's-Marſh* *, like

* Inſtead of ὡς επι θαλαττα, the reading in Bryan's text, which *has no tolerable ſenſe*, an anonymous copy gives us ὡσπερ αλαλαζειν. And

like perſons that were going to a ſacrifice, ſeems rather to be placed to the former account: though poſſibly both theſe events might happen, in diſtant periods, on the ſame day. Romulus is ſaid to have been fifty-four years of age, and in the thirty-eighth of his reign*, when he was taken from the world.

ROMULUS AND THESEUS COMPARED.

THIS is all I have met with that deſerves to be related concerning Romulus and Theſeus. And to come to the compariſon †, firſt it appears, that Theſeus was inclined to great enterprizes, by his own proper choice, and compelled by no neceſſity, ſince he might have reigned in peace at Trœzene, over a kingdom by no means contemptible, which would have fallen to him by ſucceſſion: Whereas Romulus, in order to avoid preſent ſlavery and impending puniſhment, became valiant (as Plato expreſſes it) through fear and was driven, by the terror of extreme ſufferings to arduous attempts. Beſides, the greateſt action of Romulus was the killing of one tyrant in Alba: But the firſt exploits of Theſeus, performed occaſionally, and by way of prelude only, were thoſe of deſtroying Sciron, Sinnis, Procruſtes, and the *club-bearer*; by whoſe puniſhment and death he delivered Greece from ſeveral cruel tyrants, before they, for whoſe preſervation he was labouring, knew him. Moreover, he

And that to *ſacrifice*, or rather *to offer up prayers at a ſacrifice*, is in one ſenſe of αλαλαζειν, appears from the ſcholiaſt on Sophocles's *Trachiniæ*, where he explains αλαλαγωις by ταις επι των θυσιων ευχαις. This ſignification, we ſuppoſe, it gained from the loud accent in which thoſe prayers were ſaid or ſung.

* Dionyſius of Halicarnaſſus (and indeed Plutarch himſelf, in the beginning of the life of Numa) ſays, that Romulus left the world in the thirty-ſeventh year after the foundation of Rome. But perhaps thoſe two hiſtorians may be reconciled as to the age he died at. For Plutarch ſays, he was then full fifty-four years of age, and Dionyſius that he was in his fifty-fifth year.

† Nothing can be more excellent than theſe parallels of Plutarch. He weighs the virtues and vices of men in ſo juſt a balance, and puts ſo true an eſtimate on their good and bad qualities, that the reader cannot attend to them without infinite advantage.

he might have gone ſafely to Athens by ſea, without any danger from robbers; but Romulus could have no ſecurity, while Amulius lived. This difference is evident. Theſeus, when unmoleſted himſelf, went forth to reſcue others from their oppreſſors. On the other hand, Romulus and his brother, while they were uninjured by the tyrant themſelves, quietly ſuffered him to exerciſe his cruelties. And, if it was a great thing for Romulus to be wounded in the battle with the Sabines, to kill Acron, and to conquer many other enemies, we may ſet againſt theſe diſtinctions the battle with the Centaurs, and the war with the Amazons.

But as to Theſeus's enterprize with reſpect to the Cretan tribute, when he voluntarily offered to go among the young men and virgins, whether he was to expect to be food for ſome wild beaſt, or to be ſacrificed at Androgeus's tomb, or, which is the lighteſt of all the evils ſaid to be prepared for him, to ſubmit to a vile and diſhonourable ſlavery, it is not eaſy to expreſs his courage and magnanimity, his regard for juſtice and the public good, and his love of glory and of virtue. On this occaſion, it appears to me, that the philoſophers have not ill defined *love* to be *a remedy provided by the gods for the ſafety and preſervation of youth* *. For Ariadne's love ſeems to have been the work of ſome god, who deſigned by that means to preſerve this great man. Nor ſhould we blame her for her paſſion, but rather wonder that all were not alike affected towards him. And if ſhe alone was ſenſible of that tenderneſs, I may juſtly pronounce her worthy the love of a god †, as ſhe ſhewed ſo great a regard for virtue and excellence in her attachment to ſo worthy a man.

Both Theſeus and Romulus were born with political talents; yet neither of them preſerved the proper character of a king, but deviated from the due medium, the one erring on the ſide of democracy, the other on that of abſolute power, according to their different tempers. For a prince's firſt concern is to preſerve the government itſelf:

* *Vide* PLAT. *Convivi.*

† Plutarch here enters into the notion of Socrates, who teaches, that it is the love of virtue and real excellence which alone can unite us to the Supreme Being. But though this maxim is good, it is not applicable to Ariadne. For where is the virtue of that princeſs, who *fell in love with a ſtranger at firſt ſight, and haſtened to the completion of her wiſhes* through the ruin of her kindred and her country?

itſelf: and this is effected, no leſs by avoiding whatever is improper, than by cultivating what is ſuitable to his dignity. *He who gives up, or extends his authority, continues not a prince or a king, but degenerates into a republican or a tyrant*, and thus incurs either the hatred or contempt of his ſubjects. The former ſeems to be the error of a mild and humane diſpoſition, the latter of ſelf-love and ſeverity.

If, then, the calamities of mankind are not to be entirely attributed to fortune, but we are to ſeek the cauſe in their different manners and paſſions, here we ſhall find, that unreaſonable anger, with quick and unadviſed reſentment, is to be imputed both to Romulus, in the caſe of his brother, and to Theſeus in that of his ſon. But, if we conſider whence their anger took its riſe, the latter ſeems the more excuſable, from the greater cauſe he had for reſentment, as yielding to the heavier blow. For, as the diſpute began when Romulus was in cool conſultation for the common good *, one would think he could not preſently have given way to ſuch a paſſion: Whereas Theſeus was urged againſt his ſon, by emotions which few men have been able to withſtand, proceeding from love, jealouſy, and the falſe ſuggeſtions of his wife. What is more, the anger of Romulus diſcharged itſelf in an action of moſt unfortunate conſequence; but that of Theſeus proceeded no further than words, reproaches, and imprecations, the uſual revenge of old men. The reſt of the young man's miſery ſeems to have been owing to fortune. Thus far Theſeus ſeems to deſerve the preference.

But Romulus has, in the firſt place, this great advantage, that he roſe to diſtinction from very ſmall beginnings. For the two brothers were reputed ſlaves and ſons of herdſmen; and yet before they attained to liberty themſelves, they beſtowed it on almoſt all the Latins; gaining at once the moſt glorious titles, as deſtroyers of their enemies, deliverers of their kindred, kings of nations, and founders of cities, not tranſplanters, as Theſeus was, who filled indeed one city with people, but it was by ruining many others, which bore the names of ancient

* Plutarch does not ſeem to have had a juſt idea of the conteſt between Romulus and Remus. The two brothers were not ſo ſolicitous *about the ſituation* of their new city, as which of them ſhould *have the command* in it, when it was built.

ancient kings and heroes. And Romulus afterwards effected the ſame, when he compelled his enemies to demoliſh their habitations, and incorporate with their conquerors. He had not, however, a city ready build, to enlarge, or to tranſplant inhabitants to from other towns, but he created one, gaining to himſelf lands, a country a kingdom, children, wives, alliances; and this without deſtroying or ruining any one. On the contrary, he was a great benefactor to perſons who, having neither houſe nor habitation, willingly became his citizens and people. He did not, indeed, like Theſeus, deſtroy robbers and ruffians, but he ſubdued nations, took cities, and triumphed over kings and generals.

As for the fate of Remus, it is doubtful by what hand he fell; moſt writers aſcribing it to others, and not to Romulus. But, in the face of all the world, he ſaved his mother from deſtruction, and placed his grandfather, who lived in mean and diſhonourable ſubjection, upon the throne of Æneas: Moreover, he voluntarily did him many kind offices, but never injured him, not even inadvertently. On the other hand, I think, Theſeus, in forgetting or neglecting the command about the ſail, can ſcarcely, by any excuſes, or before the mildeſt judges, avoid the imputation of parricide. Senſible how difficult the defence of this affair would be to thoſe who ſhould attempt it, a certain Athenian writer feigns, that when the ſhip approached, Ægeus ran in great haſte to the citadel for the better view of it, and miſſing his ſtep, fell down; as if he were deſtitute of ſervants, or went, in whatever hurry, unattended to the ſea.

Moreover, Theſeus's rapes and offences, with reſpect to women, admit of no plauſible excuſe; becauſe, in the firſt place, they were committed often; for he carried off Ariadne, Antiope, and Anaxo the Trœzenian; after the reſt, Helen; though ſhe was a girl not yet come to maturity, and he ſo far advanced in years, that it was time for him to think no more even of lawful marriage. The next aggravation is the cauſe; for the daughters of the Trœzenians, the Lacedæmonians, and the Amazons, were not more fit to bring children, than thoſe of the Athenians ſprung from Erectheus and Cecrops. Theſe things, therefore, are liable to the ſuſpicion of a wanton and licentious appetite. On the other hand, Romulus, having carried off at once almoſt eight hundred women, did not

take them all, but only Herſilia, as it is ſaid, for himſelf, and diſtributed the reſt among the moſt reſpectable citizens. And afterwards, by the honourable and affectionate treatment he procured them, he turned that injury and violence into a glorious exploit, performed with a political view to the good of ſociety. Thus he united and cemented the two nations together, and opened a ſource of future kindneſs and of additional power. Time bears witneſs to the conjugal modeſty, tenderneſs, and fidelity which he eſtabliſhed; for during two hundred and thirty years no man attempted to leave his wife, nor any woman her huſband*. And, as the very curious among the Greeks can tell you, who was the firſt perſon that killed his father and mother, ſo all the Romans know that Spurius Carvilius was the firſt that divorced his wife, alleging her barrenneſs†. The immediate effects, as well as length of time, atteſt what I have ſaid. For the two kings ſhared the kingdom, and the two nations came under the ſame government, by means of theſe alliances. But the marriages of Theſeus procured the Athenians no friendſhip with any other ſtate; on the contrary, enmity, wars, the deſtruction of their citizens, and at laſt the loſs of Aphidnæ; which, only through the compaſſion of the enemy, whom the inhabitants ſupplicated and honoured like gods, eſcaped the fate that befel Troy by means of Paris. However, the mother of Theſeus, deſerted and given up by her ſon, was not only in danger of, but really did ſuffer, the misfortunes of Hecuba, if her captivity be not a fiction, as a great deal beſides may very well be. As to the ſtories we have concerning both, of a ſupernatural kind, the difference is great. For Romulus was preſerved by the ſignal favour of heaven; but as the oracle which commanded Ægeus not to approach any woman in a foreign country, was not obſerved, the birth of Theſeus appears to have been unacceptable to the gods.

LYCUR-

* Theſe numbers are wrong in Plutarch; for Dionyſius of Halicarnaſſus marks the time with great exactneſs, acquainting us, that it was 520 years after the building of Rome, in the conſulate of M. Pomponius Matho and C. Papirius Maſſo.

† Carvilius made oath before the cenſors, that he had the beſt regard for his wife, and that it was ſolely in compliance with the ſacred engagement of marriage, the deſign of which was to have children, that he divorced her. But this did not hinder his character from being ever after odious to the people, who thought he had ſet a very pernicious example.

LYCURGUS *.

OF Lycurgus the lawgiver we have nothing to relate that is certain and uncontroverted. For there are different accounts of his birth, his travels, his death, and eſpecially of the laws and form of government which he eſtabliſhed. But leaſt of all are the times agreed upon in which this great man lived. For ſome ſay he flouriſhed at the ſame time with Iphitus †, and joined with him in ſettling the ceſſation of arms during the Olympic games, Among theſe is Ariſtotle the philoſopher, who alleges for proof an Olympic quoit, on which was preſerved the inſcription of Lycurgus's name. But others who, with Eratoſthenes and Apollodorus, compute the time by the ſucceſſions of the Spartan kings ‡, place him much earlier than

* The life of Lycurgus was the firſt which Plutarch publiſhed, as he himſelf obſerves in the life of Theſeus. He ſeems to have had a ſtrong attachment to the Spartans and their cuſtoms, as Xenophon likewiſe had. For, beſides this life, and thoſe of ſeveral other Spartan chiefs, we have a treatiſe of his on the laws and cuſtoms of the Lacedæmonians, and another of Laconic Apophthegms. He makes Lycurgus in all things a perfect hero, and alleges his behaviour as a proof, that the wiſe man, ſo often deſcribed by the philoſophers, was not a mere ideal character unattainable by human nature. It is certain, however, that the encomiums beſtowed upon him and his laws by the Delphic oracle, were merely a contrivance between the Pythoneſs and himſelf; and ſome of his laws, for inſtance that concerning the women, were exceptionable.

† Iphitus, king of Elis, is ſaid to have inſtituted, or rather reſtored, the Olympic games, 108 years before what is commonly reckoned the firſt Olympiad, which commenced in the year before Chriſt 776, or, as ſome will have it, 774, and bore the name of Coræbus, as the following Olympiads did thoſe of other victors.

Iphitus began with offering a ſacrifice to Hercules, whom the Eleans believed to have been upon ſome account exaſperated againſt them. He next ordered the Olympic games, the diſcontinuance of which was ſaid to have cauſed a peſtilence, to be proclaimed all over Greece, with a promiſe of free admiſſion to all comers, and fixed the time for the celebration of them. He likewiſe took upon himſelf to be ſole preſident and judge of thoſe games, a privilege which the Piſeans had often diſputed with his predeceſſors, and which continued to his deſcendants, as long as the regal dignity ſubſiſted. After this, the people appointed two preſidents, which in time increaſed to ten, and at length to twelve.

‡ Strabo ſays, that Lycurgus the lawgiver certainly lived in the fifth generation after Althemenes, who led a colony into Crete. This *Althemenes* was the ſon of Criſus who founded Argos, at the ſame time that

than the firſt Olympiad. Timæus, however, ſuppoſes, that, as there were two Lycurgus's in Sparta at different times, the actions of both are aſcribed to one, on account of his particular renown; and that the more ancient of them lived not long after Homer: Nay, ſome ſay he had ſeen him. Xenophon too, confirms the opinion of his antiquity, when he makes him cotemporary with the Heraclidæ. It is true, the lateſt of the Lacedemonian kings were of the lineage of the Heraclidæ; but Xenophon there ſeems to ſpeak of the firſt and more immediate deſcendants of Hercules *. As the hiſtory of thoſe times is thus involved, in relating the circumſtances of Lycurgus's life, we ſhall endeavour to ſelect ſuch as are at leaſt controverted, and follow authors of the greateſt credit.

Simonides the poet tells us, that Prytanis, not Eunomus, was father to Lycurgus. But moſt writers give us the genealogy of Lycurgus and Eunomus in a different manner; for, according to them, Soüs was the ſon of Patrocles, and grandſon of Ariſtodemus; Eurytion the ſon of Soüs, Prytanis of Eurytion, and Eunomus of Prytanis; to this Eunomus was born Polydectes, by a former wife, and by a ſecond, named Dianaſſa, Lycurgus. Eutychidas, however, ſays, Lycurgus was the ſixth from Patrocles, and the eleventh from Hercules. The moſt diſtinguiſhed of his anceſtors was Soüs, under whom the Lacedæmonians made the *Helotes* their ſlaves †, and gained an extenſive tract of land from the Arcadians. Of this Soüs it is related, that, being beſieged by the Clitorians in a difficult poſt where there was no water, he agreed to give up all his conqueſts, provided that himſelf and all his army ſhould drink of the neighbouring ſpring. When theſe conditions were ſworn to, he aſſembled his forces, and offered his kingdom to the man

that Patrocles, Lycurgus's anceſtor in the fifth degree, laid the foundations of Sparta. So that Lycurgus flouriſhed ſome ſhort time after Solomon, about 900 years before the Chriſtian æra.

* This paſſage is in Xenophon's excellent treatiſe concerning the republic of Sparta, from which Plutarch has taken the beſt part of this life.

† The Helotes, or Ilotes, were inhabitants of Helos, a maritime town of Laconia. The Lacedæmonians having conquered and made ſlaves of them, called not only them, but all the other ſlaves they happened to have, by the name of *Helotes*. It is certain, however, that the deſcendants of the original *Helotes*, though they were extremely ill-treated, and ſome of them aſſaſſinated, ſubſiſted many ages in Laconia.

that would forbear drinking; not one of them, however, could deny himſelf, but they all drank. Then Soüs went down to the ſpring himſelf, and having only ſprinkled his face in ſight of the enemy, he marched off, and ſtill held the country, becauſe *all* had not drank. Yet, though he was highly honoured for this, the family had not their name from him, but, from his ſon, were called *Eurytionidæ**: and this, becauſe Eurytion ſeems to be the firſt who relaxed the ſtrictneſs of kingly government, inclining to the intereſt of the people, and ingratiating himſelf with them. Upon this relaxation, their encroachments increaſed, and the ſucceeding kings, either becoming odious, treating them with greater rigour, or elſe giving way through weakneſs or in hopes of favour, for a long time anarchy and confuſion prevailed in Sparta; by which one of its kings, the father of Lycurgus loſt his life. For while he was endeavouring to part ſome perſons who were concerned in a fray, he received a wound by a kitchen knife, of which he died, leaving the kingdom to his eldeſt ſon Polydectes.

But, he too, dying ſoon after, the general voice gave it for Lycurgus to aſcend the throne; and he actually did ſo, till it appeared that his brother's widow was pregnant. As ſoon as he perceived this, he declared that the kingdom belonged to her iſſue, provided it were male, and he kept the adminiſtration in his hands, only as his guardian This he did with the title of *Prodicos*, which the Lacedæmonians give to the guardians of infant kings. Soon after the queen made him a private overture, that ſhe would deſtroy her child upon condition that he would marry her, when king of Sparta. Though he deteſted her wickedneſs, he ſaid nothing againſt the propoſal, but pretending

* It may be proper here to give the reader a ſhort view of the regal government of Lacedæmon, under the Herculean line. The Heraclidæ having driven out Tiſamenes, the ſon of Oreſtes, Euryſthenes and Procles, the ſons of Ariſtodemus, reigned in that kingdom. Under them the government took a new form, and inſtead of one ſovereign, became ſubject to two. Theſe two brothers did not divide the kingdom between them, neither did they agree to reign alternately, but they reſolved to govern jointly, and with equal power and authority. What is ſurpriſing is, that, notwithſtanding their mutual jealouſy, this diarchy did not end with theſe two brothers, but continued under a ſucceſſion of thirty princes of the line of Euryſthenes, and twenty-ſeven of that of Procles. Euryſthenes was ſucceeded by his ſon Agis, from whom all the deſcendants of that line were ſurnamed *Agidæ*, as the other line took the name of *Eurytionidæ*, from Eurytion, the grandſon of Procles, Patrocles, or Protocles. PAUSAN. STRAB. & *al.*

pretending to approve it, charged her not to take any drugs to procure an abortion, leſt ſhe ſhould endanger her own health or life; for he would take care that the child, as ſoon as born, ſhould be deſtroyed. Thus he artfully drew on the woman to her full time, and, when he heard ſhe was in labour, he ſent perſons to attend and watch her delivery; with orders, if it were a girl to give it to the women, but if a boy, to bring it to him, in whatever buſineſs he might be engaged. It happened that he was at ſupper with the magiſtrates when ſhe was delivered of a boy, and his ſervants, who were preſent, carried the child to him. When he received it, he is reported to have ſaid to the company, *Spartans, ſee here your new-born king.* He then laid him down upon the chair of ſtate, and named him Charilaus, becauſe of the joy and admiration of his magnanimity and juſtice, teſtified by all preſent. Thus the reign of Lycurgus laſted only eight months. But the citizens had a great veneration for him on other accounts, and there were more that paid him their attentions, and were ready to execute his commands, out of regard to his virtues, than thoſe that obeyed him as a guardian to the king, and director of the adminiſtration. There were not, however, wanting thoſe that envied him, and oppoſed his advancement, as too high for ſo young a man; particularly the relations and friends of the queen-mother, who ſeemed to have been treated with contempt. Her brother Leonidas, one day boldly attacked him with virulent language, and ſcrupled not to tell him, that he was well aſſured he would ſoon be king; thus preparing ſuſpicions, and matter of accuſation againſt Lycurgus, in caſe any accident ſhould befal the king. Inſinuations of the ſame kind were likewiſe ſpread by the queen-mother. Moved with this ill treatment, and fearing ſome dark deſign, he determined to get clear of all ſuſpicion, by travelling into other countries, till his nephew ſhould be grown up, and have a ſon to ſucceed him in the kingdom.

He ſet ſail, therefore, and landed in Crete. There having obſerved the forms of government, and converſed with the moſt illuſtrious perſonages, he was ſtruck with admiration of ſome of their laws*, and reſolved at his

* The moſt ancient writers, as Ephorus, Calliſthenes, Ariſtotle, and Plato, *are of opinion*, that Lycurgus adopted many things in the

return to make uſe of them in Sparta. Some others he rejected. Among the friends he gained in Crete, was Thales *, with who he had intereſt enough to perſuade him to go and ſettle at Sparta. Thales was famed for his wiſdom and political abilities: he was withal a lyric poet, who under colour of exerciſing his art, peformed as great things as the moſt excellent lawgivers. For his odes were ſo many perſuaſives to obedience and unanimity, as by means of melody and numbers they had great grace and power, they ſoftened inſenſibly the manners of the audience, drew them off from the animoſities which then prevailed, and united them in zeal for excellence and virtue. So that, in ſome meaſure, he prepared the way for Lycurgus towards the inſtruction of the Spartans. From Crete Lycurgus paſſed to Aſia, deſirous, as is ſaid, to compare the Ionian † expence and luxury with the Cretan frugality and hard diet, ſo as to judge what effect each had on their ſeveral manners and governments; juſt as phyſicians compare bodies that are weak and ſickly with the healthy and robuſt. There alſo, probably ‡, he met with Homer's poems, which were preſerved by the poſterity of Cleophylus. Obſerving that many moral ſentences, and much political knowledge were intermixed

the Cretan polity. But Polybius will have it that they are all miſtaken. "At Sparta," ſays he, (in his ſixth book) "the lands are "equally divided among all the citizens; wealth is baniſhed; the "crown is hereditary; whereas in Crete the contrary obtains." But this does not prove that Lycurgus might not take ſome good laws and uſages from Crete, and leave what he thought defective. There is, indeed, ſo great a conformity between the laws of Lycurgus and thoſe of Minos, that we muſt believe with Strabo, that theſe were the foundation of the other.

* This Thales, who was a poet and muſician, muſt be diſtinguiſhed from Thales the Mileſian, who was one of the ſeven wiſe men of Greece. The poet lived 250 years before the philoſopher.

† The Ionians ſent a colony from Attica into Aſia Minor, about 1050 years before the Chriſtian Æra, and 150 before Lycurgus. And though they might not be greatly degenerated in ſo ſhort a time, yet our lawgiver could judge of the effect which the climate and Aſiatic plenty had upon them.

‡ He adds, *probably* ὡς ἐικὸς, becauſe ſome Greek authors have affirmed that Lycurgus ſaw Homer himſelf, who was at that time at Chios. But Plutarch's opinion is more to be relied on. Homer died before Lycurgus was born. Before the time of Lycurgus, they *had nothing in Greece* of Homer, but ſome detached pieces, which *were ſeverally named* from the different ſubjects treated of in them; *ſuch as the valour of Diomede, Hector's ranſom*, and the like.

mixed with his ſtories, which had an irreſiſtible charm, he collected them into one body, and tranſcribed them with pleaſure, in order to take them home with him. For his glorious poetry was not yet fully known in Greece; only ſome particular pieces were in a few hands, as they happened to be diſperſed. Lycurgus was the firſt that made them generally known. The Egyptians likewiſe ſuppoſe that he viſited *them*; and as of all their inſtitutions he was moſt pleaſed with their diſtinguiſhing the military men from the reſt of the people*, he took the ſame method at Sparta, and, by ſeparating from theſe the mechanics and artificers, he rendered the conſtitution more noble and more of a piece. This aſſertion of the Egyptians is confirmed by ſome of the Greek writers. But we know of no one, except Ariſtocrates, ſon of Hipparchus, and a Spartan, who has affirmed that he went to Lybia and Spain, and in his Indian excurſions converſed with the *Gymnoſophiſts* †.

The Lacedæmonians found the want of Lycurgus when abſent, and ſent many embaſſies to intreat him to return. For they perceived that their kings had barely the title and outward appendages of royalty, but in nothing elſe differed from the multitude; whereas Lycurgus had abilities from nature to guide the meaſures of government, and powers of perſuaſion, that drew the hearts of men to him. The kings, however, were conſulted about his return, and they hoped that in his preſence they ſhould experience leſs inſolence amongſt the people. Returning then to a city thus diſpoſed, he immediately applied himſelf to alter the whole frame of the conſti-

* The ancient Egyptians kept not only the prieſts and military men, who conſiſted chiefly of the nobility, diſtinct from the reſt of the people; but the other employments, *viz.* thoſe of herdſmen, ſhepherds, merchants, interpreters; and ſeamen, deſcended in particular tribes from father to ſon.

† Indian prieſts and philoſophers who went almoſt naked, and lived in woods. The *Brachmans* were one of their ſects. They had a great averſion to idleneſs. Apuleius tells us, every pupil of theirs was obliged to give account every day of ſome good he had done, either by meditation or action, before he was admitted to ſit down to dinner. So thoroughly were they perſuaded of the tranſmigration of the ſoul, and a happy one for themſelves, that they uſed to commit themſelves to the flames, when they had lived to ſatiety, or were apprehenſive of any misfortune. But we are afraid it was vanity that induced one of them to burn himſelf before Alexander the Great, and another to do the ſame before Auguſtus Cæſar.

tution; ſenſible that a partial change, and the introducing of ſome new laws, would be of no ſort of advantage; but, as in the caſe of a body diſeaſed and full of bad humours, whoſe temperament is to be corrected and new formed by medicines, it was neceſſary to begin a new regimen. With theſe ſentiments he went to Delphi, and when he had offered ſacrifice and conſulted the god*, he returned with that celebrated oracle, in which the prieſteſs called him, *Beloved of the gods, and rather a god than a man.* As to his requeſt that he might enact good laws, ſhe told him, Apollo *had heard his requeſt, and promiſed that the conſtitution he ſhould eſtabliſh, would be the moſt excellent in the world.* Thus encouraged, he applied to the nobility, aed defired them to put their hands to the work; addreſſing himſelf privately at firſt to his friends, and afterwards, by degrees, trying the diſpoſition of others, and preparing them to concur in the buſineſs. When matters were ripe, he ordered thirty of the principal citizens to appear armed in the market-place by break of day, to ſtrike terror into ſuch as might deſire to oppoſe him. Hermippus has given us the names of twenty of the moſt eminent of them; but he that had the greateſt ſhare in the whole enterpriſe, and gave Lycurgus the beſt aſſiſtance in the eſtabliſhing of his laws, was called Arithmiades. Upon the firſt alarm, king Charilaus, apprehending it to be a deſign againſt his perſon, took refuge in the *Chalcioicos* †. But he was ſoon ſatisfied, and accepted of their oath. Nay, ſo far from being obſtinate, he joined in the undertaking. Indeed, he was ſo remarkable for the gentleneſs of his diſpoſition, that Archelaus, his partner in the throne, is reported to have ſaid to ſome that were praiſing the young king, *Yes, Charilaus is a good man to be ſure, who cannot find in his heart*

* As Minos had perſuaded the Cretans, that his laws were delivered to him from Jupiter; ſo Lycurgus, his imitator, was willing to make the Spartans believe that he did every thing by the direction of Apollo. Other legiſlators have found it very convenient to propagate an opinion, that their conſtitutions were from the gods. For that ſelf-love in human nature which would but ill have borne with the ſuperiority of genius muſt have been acknowledged in an unaſſiſted lawgiver, found an caſe and ſatisfaction in admitting his new regulations, when they were ſaid to come from heaven.

† That is, the *braxen temple.* It was ſtanding in the time of Pauſanias, who lived in the reign of Marcus Antoninus.

heart to puniſh the bad. Among the many new inſtitutions of Lycurgus, the firſt and moſt important was that of a *ſenate*; which ſharing, as Plato ſays *, in the power of the kings, too imperious and unreſtrained before, and having equal authority with them, was the means of keeping them within the bounds of moderation, and highly contributed to the preſervation of the ſtate. For before it had been veering and unſettled, ſometimes inclining to arbitrary power, and ſometimes towards a pure democracy; but this eſtabliſhment of a ſenate, an intermediate body, like ballaſt, kept it in a juſt equilibrium, and put it in a ſafe poſture: *the twenty-eight ſenators adhering to the kings, whenever they ſaw the people too encroaching, and, on the other hand, ſupporting the people, when the kings attempted to make themſelves abſolute.* This, according to Ariſtotle, was the number of ſenators fixed upon, becauſe two of the thirty aſſociates of Lycurgus deſerted the buſineſs through fear. But Sphærus tells us, there were only twenty-eight at firſt entruſted with the deſign. Something, perhaps, there is in its being a perfect number, formed of ſeven multiplied by four, and withal the firſt number, after ſix, that is equal to all its parts. But I rather think, juſt ſo many ſenators were

 created

* The paſſage to which Plutarch refers, is in Plato's third book of *Laws*, where he is examining into the cauſes of the downfal of ſtates. An Athenian is introduced thus ſpeaking to a Lacedæmonian. "Some "god, I believe, in his care for your ſtate, and in his foreſight of what "would happen, has given you two kings of the ſame family, in or"der that reigning jointly, they might govern with the more mode"ration, and Sparta experience the greater tranquillity. After this, "when the regal authority was grown again too abſolute and impe"rious, a divine ſpirit reſiding in a human nature (*i. e.* Lycurgus) "reduced it within the bounds of equity and moderation, by the wiſe "proviſion of a ſenate, whoſe authority was to be equal to that of "the kings." Ariſtotle finds fault with this circumſtance in the inſtitution of the ſenate, that the ſenators were to continue for life; for as the mind grows old with the body, he thought it unreaſonable to put the fortunes of the citizens into the power of men who through age might become incapable of judging. He likewiſe thought it very unreaſonable that they were not made accountable for their actions. But for the latter inconvenience ſuffic[redacted]viſion ſeems to have been made afterwards, by the inſtitutio[redacted]*phori*, who had it chiefly in charge to defend the rights of th[redacted] and therefore Plato adds, "A third bleſſing to Sparta was the prince, who finding "the power of the ſenate and the kings too arbitrary and uncon"trouled, contrived the authority of the *Ephori* as a reſtraint upon "it," &c.

created, that, together with the two kings, the whole body might conſiſt of thirty members.

He had this inſtitution ſo much at heart, that he obtained from Delphi an oracle in its behalf, called *rhetra*, or *the decree*. This was couched in very ancient and uncommon terms, which, interpreted, ran thus: *when you have built a temple to the Syllanean Jupiter, and the Syllanian Minerva *, divided the people into tribes and claſſes, and eſtabliſhed a ſenate of thirty perſons, including the two kings, you ſhall occaſionally ſummon the people to an aſſembly between Babyce and Cnacion, and they ſhall have the determining voice.* Babyce and Cnacion are now called Oenus: But Ariſtotle thinks, by Cnacion is meant the river, and by Babyce the bridge. Between theſe they held their aſſemblies, having neither halls, nor any kind of building for that purpoſe. Theſe things he thought of no advantage to their councils, but rather a diſſervice; as they diſtracted the attention, and turned it upon trifles, on obſerving the ſtatues and pictures, the ſplendid roofs, and every other theatrical ornament. The people thus aſſembled had no right to propoſe any ſubject of debate, and were only authoriſed to ratify or reject what might be propoſed to them by the ſenate and the kings. But becauſe, in proceſs of time, the people, by additions or retrenchments, changed the terms, and perverted the ſenſe of the decrees, the kings of Polydorus and Theopompus inſerted in the *rhetra* this clauſe. *If the people attempt to corrupt any law, the ſenate and chiefs ſhall retire:* That is, they ſhall diſſolve the aſſembly, and annul the alterations. And they found means to perſuade the Spartans that this too was ordered by Apollo; as we learn from theſe verſes of Tyrtæus:

> Ye ſons of Sparta, who at Phœbus' ſhrine
> Your humble vows preſer, attentive hear
> The god's deciſion. O'er your beauteous lands
> Two guardian kings, a ſenate, and the voice
> Of the concurring people, laſting laws
> Shall with joint power eſtabliſh.

Though the government was thus tempered by Lycurgus, yet ſoon after it degenerated into an oligarchy, whoſe

* As no account can be given of the meaning of the word *Syllanian*, it is ſuppoſed it ſhould be either read *Sellaſian*, from Sellaſia a town of Laconia upon the Eurotas; or elſe *Hellanian*, as much as to ſay, *the Grecian Jupiter*, &c.

whoſe power was exerciſed with ſuch wantonneſs and violence, that it wanted indeed a bridle, as Plato expreſſes it. This curb they found in the authority of the *Ephori* *, about a hundred and thirty years after Lycurgus. Elatus was the firſt inveſted with this dignity, in the reign of Theopompus; who, when his wife upbraided him, that he would leave the regal power to his children leſs than he received it, replied, *Nay, but greater, becauſe more laſting.* And in fact, the prerogative, ſo ſtript of all extravagant pretenſions, no longer occaſioned either envy or danger to its poſſeſſors. By theſe means they eſcaped the miſeries which befel the Meſſenian and Argive kings, who would not in the leaſt relax the ſeverity of their power in favour of the people. Indeed, from nothing more does the wiſdom and foreſight of Lycurgus appear, than from the diſorderly governments, and the bad underſtanding that ſubſiſted between the kings and people of Meſſena and Argos, neighbouring ſtates, and related in blood to Sparta. For, as at firſt they were in all reſpects equal to her, and poſſeſſed of a better country, and

* Herodotus, (l. i. c. 65.) and Xenophon, *(de Repub. Lac.)* tell us, the *Ephori* were appointed by Lycurgus himſelf. But the account which Plutarch gives us from Ariſtotle, (*Polit.* l. v.) and others, of their being inſtituted long after, ſeems more agreeable to reaſon. For it is not likely, that Lycurgus, who in all things endeavoured to ſupport the ariſtocracy, and left the people only the right of aſſenting or diſſenting to what was propoſed to them, would appoint a kind of tribunes of the people, to be maſters as it were both of the kings and the ſenate. Some, indeed, ſuppoſe the *Ephori* to have been at firſt the king's friends, to whom they delegated their authority, when they were obliged to be in the field. But it is very clear that they were elected by the people out of their own body, and ſometimes out of the very dregs of it; for the boldeſt citizen, whoever he was, was moſt likely to be choſen to this office, which was intended as a check on the ſenate and the kings. They were five in number, like the *Quinqueviri* in the republic of Carthage. They were annually elected, and, in order to effect any thing, the unanimous voice of the college was requiſite. Their authority, though well deſigned at firſt, came at length to be in a manner boundleſs. They preſided in popular aſſemblies collected their ſuffrages, declared war, made peace, treated with foreign princes, determined the number of forces to be raiſed, appointed the funds to maintain them, and diſtributed rewards and puniſhments in the name of the ſtate. They likewiſe held a court of juſtice, inquired into the conduct of all magiſtrates, inſpected into the behavour and education of youth, had a particular juriſdiction over the *Helotes*, and, in ſhort, by degrees, drew the whole adminiſtration into their hands. They even went ſo far as to put king Agis to death under a form of juſtice, and were themſelves at laſt killed by *Cleomenes*.

and yet preſerved no laſting happineſs, but, through the inſolence of the kings, and diſobedience of the people, were haraſſed with perpetual troubles, they made it very evident, that it was really a felicity more than human, a bleſſing from heaven to the Spartans, to have a legiſlator who knew ſo well how to frame and temper their government *. But this was an event of a later date.

A ſecond and bolder political enterpriſe of Lycurgus, was a new diviſion of the lands. For he found a prodigious inequality, the city overcharged with many indigent perſons, who had no land, and the wealth centered in the hands of a few. Determined, therefore, to root out the evils of inſolence, envy, avarice, and luxury, and thoſe diſtempers of a ſtate ſtill more inveterate and fatal, I mean poverty and riches, he perſuaded them to cancel all former diviſions of land, and to make new ones, in ſuch a manner that they might be perfectly equal in their poſſeſſions and way of living.—Hence, if they were ambitious of diſtinction they might ſeek it in virtue, as no other difference was left between them, but that which ariſes from the diſhonour of baſe actions and the praiſe of good ones. His propoſal was put in practice. He made nine thouſand lots for the territory of Sparta, which he diſtributed among ſo many citizens, and thirty thouſand for the inhabitants of the reſt of Laconia. But ſome ſay he made only ſix thouſand ſhares for the city, and that Polydorus added three thouſand afterwards: others, that Polydorus doubled the number appointed by Lycurgus, which were only four thouſand five hundred. Each lot was capable of producing (one year with another) ſeventy buſhels of grain for each man†, and twelve for each woman, beſides a quantity of wine and oil in proportion. Such a proviſion they thought ſufficient for health and a good habit of body, and they wanted nothing more. A ſtory goes of our legiſlator, that ſome time

* Whatever Plutarch might mean by ταυτα μεν ην υστερον, it is certain that kingly power was aboliſhed in the ſtates of Meſſene and Argos long before the time of Lycurgus the lawgiver, and a democracy had taken place in thoſe cities. Indeed, thoſe ſtates experienced great internal troubles, not only while under the government of kings, but when in the form of commonwealths, and never, after the time of Lycurgus, made any figure equal to Lacedæmon.

† By a man is meant a maſter of a family, whoſe houſehold was to ſubſiſt upon theſe ſeventy buſhels.

time after, returning from a journey through the fields juſt reaped, and ſeeing the ſhocks ſtanding parallel and equal, he ſmiled, and ſaid to ſome that were by, *How like is Laconia to an eſtate newly divided among many brothers!*

After this, he attempted to divide alſo the moveables, in order to take away all appearance of inequality; but he ſoon perceived that they could not bear to have their goods directly taken from them, and therefore took another method, counter-working their avarice by a ſtratagem*. Firſt he ſtopped the currency of the gold and ſilver coin, and ordered that they ſhould make uſe of iron money only: then to a great quantity and weight of this he aſſigned but a very ſmall value; ſo that to lay up ten *minæ*†, a whole room was required, and to remove it, nothing leſs than a yoke of oxen. When this became current, many kinds of injuſtice ceaſed in Lacedæmon. Who would ſteal or take a bribe, who would defraud or rob, when he could not conceal the booty; when he could neither be dignified by the poſſeſſion of it, nor if cut in pieces be ſerved by its uſe? For we are told that when hot, they quenched it in vinegar, to make it brittle and unmalleable, and conſequently unfit for any other ſervice. In the next place, he excluded unprofitable and ſuperfluous arts: indeed, if he had not done this, moſt of them would have fallen of themſelves, when the new money took place, as the manufactures could not be diſpoſed of Their iron coin would not paſs in the reſt of Greece, but was ridiculed and deſpiſed; ſo that the Spartans had no means of purchaſing any foreign or curious wares; nor did any merchant-ſhip unlade in their harbours. There were

* For a long time after Lycurgus, the Spartans glorioufly oppoſed the growth of avarice: inſomuch, that a young man who had bought an eſtate at a great advantage, was called to account for it, and a fine ſet upon him. For, beſides the injuſtice he was guilty of in buying a thing for leſs than it was worth, they judged that he was too deſirous of gain, ſince his mind was employed in getting, at an age when others think of nothing but ſpending.

But when the Spartans, no longer ſatisfied with their own territories, (as Lycurgus had enjoined them to be) came to be engaged in foreign wars, their money not being paſſable in other countries, they found themſelves obliged to apply to the Perſians, whoſe gold and ſilver dazzled their eyes. And their covetouſneſs grew at length ſo infamous, that it occaſioned the proverb mentioned by Plato, *One may ſee a great deal of money carried into Lacedæmon, but one never ſees any of it brought out again.*

† 32*l.* 5*s.* 10*d.* ſterling.

were not even to be found in all their country either ſophiſts, wandering fortune-tellers, keepers of infamous houſes, or dealers in gold and ſilver trinkets, becauſe there was no money. This luxury, loſing by degrees the means that cheriſhed and ſupported it, died away of itſelf: even they who had great poſſeſſions, had no advantage from them, ſince they could not be diſplayed in public, but muſt lie uſeleſs, in unregarded repoſitories. Hence it was, that excellent workmanſhip was ſhewn in their uſeful and neceſſary furniture, as beds, chairs, and tables; and the Lacedæmonian cup called *cothon*, as Critias informs us, was highly valued, particularly in campaigns: for the water which muſt then of neceſſity be drank, though it would often otherwiſe offend the ſight, had its muddineſs concealed by the colour of the cup, and the thick part ſtopping at the ſhelving brim, it came clearer to the lips. Of theſe improvements the lawgiver was the cauſe; for the workmen having no more employment in matters of mere curioſity, ſhewed the excellence of their art in neceſſary things.

Deſirous to complete the conqueſt of luxury, and exterminate the love of riches, he introduced a third inſtitution, which was wiſely enough and ingeniouſly contrived. This was the uſe of public tables*, where all were to eat in common of the ſame meat, and ſuch kinds of it as were appointed by law. At the ſame time, they were forbidden to eat at home, upon expenſive couches and tables, to call in the aſſiſtance of butchers and cooks, or to fatten like voracious animals in private. For

* Xenophon ſeems to have penetrated farther into the reaſon of this inſtitution than any other author, as indeed he had better opportunity to do: the reſt only ſay, that this was intended to repreſs luxury; but he very wiſely remarks, that it was alſo intended to ſerve for a kind of ſchool or academy, where the young were inſtructed by the old, the former relating the great things that had been performed within their memory, and thereby exciting the growing generation to diſtinguiſh themſelves by performances equally great.

But as it was found impracticable for all the citizens to eat in common, when the number of them came to exceed the number of the lots of land, Dacier thinks it might have been better if the lawgiver had ordained that thoſe public tables ſhould be maintained at the expence of the public, as it was done in Crete. But it muſt be conſidered, that, while the diſcipline of Lycurgus was kept up in its purity, they provided againſt any inconvenience from the increaſe of *citizens, by ſending* out colonies, and Lacedæmon was not burdened *with poor till the* declenſion of that ſtate.

For ſo not only their manners would be corrupted, but their bodies diſordered; abandoned to all manner of ſenſuality and diſſoluteneſs, they would require long ſleep, warm baths, and the ſame indulgence as in perpetual ſickneſs. To effect this was certainly very great; but it was greater ſtill, to ſecure riches from rapine and from envy, as Theophraſtus expreſſes it, or rather by their eating in common, and by the frugality of their table, to take from riches their very being. For what uſe or enjoyment of them, what peculiar diſplay of magnificence could there be, where the poor man went to the ſame refreſhment with the rich? Hence the obſervation, that it was only at Sparta where *Plutus* (according to the proverb) was kept blind, and, like an image, deſtitute of life or motion. It muſt further be obſerved, that they had not the privilege to eat at home, and ſo to come without appetite to the public repaſt: they made a point of it to obſerve any one that did not eat and drink with them, and to reproach him as an intemperate and effeminate perſon that was ſick of the common diet.

The rich, therefore, (we are told) were more offended with this regulation than with any other, and, riſing in a body, they loudly expreſſed their indignation: nay, they proceeded ſo far as to aſſault Lycurgus with ſtones, ſo that he was forced to fly from the aſſembly and take refuge in a temple. Unhappily, however, before he reached it, a young man named Alcander, haſty in his reſentments, though not otherwiſe ill-tempered, came up with him, and, upon his turning round, ſtruck out one of his eyes with a ſtick. Lycurgus then ſtopt ſhort, and, without giving way to paſſion, ſhewed the people his eye beat out, and his face ſtreaming with blood. They were ſo ſtruck with ſhame and ſorrow at the ſight, that they ſurrendered Alcander to him, and conducted him home with the utmoſt expreſſions of regret. Lycurgus thanked them for their care of his perſon, and diſmiſſed them all except Alcander. He took him into his houſe, but ſhewed him no ill-treatment either by word or action; only ordering him to wait upon him, inſtead of his uſual ſervants and attendants. The youth, who was of an ingenuous diſpoſition, without murmuring did as he was commanded. Living in this manner with Lycurgus, and having an opportunity to obſerve the mildneſs and *goodneſs* of his heart, his ſtrict temperance and indefatigable

indefatigable induſtry, he told his friends that Lycurgus was not that proud and ſevere man he might have been taken for, but, above all others, gentle and engaging in his behaviour. This, then, was his chaſtiſement, and this puniſhment he ſuffered, of a wild and head-ſtrong young man to become a very modeſt and prudent citizen. In memory of his misfortune, Lycurgus built a temple to *Minerva Optiletis*, ſo called by him from a term which the Dorians uſe for the eye. Yet Dioſcorides, who wrote a treatiſe concerning the Lacedæmonian government, and others, relate, that his eye was hurt, but not put out, and that he built the temple in gratitude to the goddeſs for his cure. However, the Spartans never carried ſtaves to their aſſemblies afterwards.

The public repaſts were called by the Cretans *Andria;* but the Lacedæmonians ſtyled them *Phiditia*, either from their tendency to *friendſhip* and mutual benevolence; *phiditia* being uſed inſtead of *philitia;* or elſe from their teaching frugality and *parſimony*, which the word *pheido* ſignifies. But it is not at all impoſſible, that the firſt letter might by ſome means or other be added, and ſo *phiditia* take place of *editia*, which barely ſignifies *eating*. There were fifteen perſons to a table, or a few more or leſs. Each of them was obliged to bring in monthly a buſhel of meal, eight gallons of wine, five pounds of cheeſe, two pounds and a half of figs, and a little money to buy fleſh and fiſh. If any of them happened to offer a ſacrifice of firſt-fruits, or to kill veniſon, he ſent a part of it to the public table: for after a ſacrifice or hunting, he was at liberty to ſup at home; but the reſt were to appear at the uſual place. For a long time this eating in common was obſerved with great exactneſs: ſo that when king Agis returned from a ſucceſsful expedition againſt the Athenians, and from a deſire to ſup with his wife, requeſted to have his portion at home * the *Polemarchs* refuſed to ſend it †: nay, when, through reſentment, he neglected the day following, to offer the ſacrifice uſual on occaſion of victory, they ſet a fine upon him. Children alſo

* The kings of Sparta had always double commons allowed them; not that they were permitted to indulge their appetites more than others, but that they might have an opportunity of ſharing their portion with ſome brave man whom they choſe to diſtinguiſh with that honour.

† *The Polemarchs* were thoſe who had commanded the army under *the kings*. The principal men in the ſtate always divided the commons.

alſo were introduced at theſe public tables, as ſo many ſchools of ſobriety. There they heard diſcourſes concerning government, and were inſtructed in the moſt liberal breeding. There they were allowed to jeſt without ſcurrility, and were not to take it ill when the raillery was returned. For *it was reckoned worthy of a Lacedæmonian to bear a jeſt:* but if any one's patience failed, he had only to deſire them to be quiet, aud they left off immediately. When they firſt entered, the oldeſt man preſent pointed to the door, and ſaid, *Not a word ſpoken in this company, goes out there.* The admitting of any man to a particular table was under the following regulation:— Each member of that ſmall ſociety took a little ball of ſoft bread in his hand. This he was to drop, without ſaying a word, into a veſſel called *caddos*, which the waiter carried upon his head. In caſe he approved of the candidate, he did it without altering the figure, if not, he firſt preſt it flat in his hand; for a flatted ball was conſidered as a negative: and if but one ſuch was found the perſon was not admitted, as they thought it proper that the whole company ſhould be ſatisfied with each other. He who was thus rejected was ſaid to have no luck in the *caddos*. The diſh that was in the higheſt eſteem amongſt them was the black broth. The old men were ſo fond of it, that they ranged themſelves on one ſide and ate it, leaving the meat to the young people.— It is related of a king of Pontus*, that he purchaſed a Lacedæmonian cook, for the ſake of this broth. But when he came to taſte it, he ſtrongly expreſſed his diſlike; and the cook made anſwer, *Sir, to make this broth reliſh, it is neceſſary firſt to bathe in the Eurotas.* After they had drank moderately, they went home without lights. Indeed, they were forbidden to walk with a light either on this or any other occaſion, that they might accuſtom themſelves to march in the darkeſt night boldly and reſolutely. Such was the order of their public repaſts.

Lycurgus left none of his laws in writing; it was ordered in one of the *Rhetræ* that none ſhould be written. For what he thought moſt conducive to the virtue and happineſs of a city, was principles interwoven with the manners and breeding of the people. Theſe would remain immoveable, as founded in inclination, and be the ſtrongeſt

* *This ſtory* is elſewhere told by Plutarch of Dionyſius the tyrant *of Sicily; and* Cicero confirms it, that he was the perſon.

ſtrongeſt and moſt laſting tie; and the habits which education produced in the youth, would anſwer in each the purpoſe of a lawgiver. As for ſmaller matters, contracts about property, and whatever occaſionally varied, it was better not to reduce theſe to a written form and unalterable method, but to ſuffer them to change with the times, and to admit of additions or retrenchments at the pleaſure of perſons ſo well educated. For he reſolved the whole buſineſs of legiſlation into the bringing up of youth. And this, as we have obſerved, was the reaſon why one of his ordinances forbad them to have any written laws.

Another ordinance levelled againſt magnificence and expence, directed that the ceilings of houſes ſhould be wrought with no tool but the ax, and the doors with nothing but the ſaw. For, as Epaminondas is reported to have ſaid afterwards, of his table, *Treaſon lurks not under ſuch a dinner*, ſo Lycurgus perceived before him, that ſuch a houſe admits not of luxury and needleſs ſplendor. Indeed, no man could be ſo abſurd, as to bring into a dwelling ſo homely and ſimple, bedſteads with ſilver feet, purple coverlets, golden cups, and a train of expence that follows theſe: but all would neceſſarily have the bed ſuitable to the room, the coverlet to the bed, and the reſt of their utenſils and furniture to that. From this plain ſort of dwellings, proceeded the queſtion of Leotychidas the elder to his hoſt, when he ſupped at Corinth, and ſaw the ceiling of the room very ſplendid and curiouſly wrought, *Whether trees grew ſquare in his country**.

A third ordinance of Lycurgus was, that they ſhould not often make war againſt the ſame enemy, leſt, by being frequently put upon defending themſelves, they too ſhould become able warriors in their turn. And this they moſt blamed king Ageſilaus for afterwards, that by frequent and continued incurſions into Bœotia†, he taught the Thebans to make head againſt the Lacedæmonians. This made Antalcidas ſay, when he ſaw him wounded, *The Thebans pay you well for making them good ſoldiers, who neither were willing nor able to fight you before.* Theſe ordinances

* This is rendered by the former Engliſh tranſlator, as if Leotychidas's queſtion proceeded from ignorance, whereas it was really an arch ſneer upon the ſumptuous and expenſive buildings of Corinth.

† *This appeared* plainly at the battle of Leuctra, where the Lacedæmonians were overthrown by Epaminondas, and loſt their king *Cleombrotus*, together with the flower of their army.

dinances he called *Rhetræ*, as if they had been oracles and decrees of the Deity himſelf.

As for the education of youth, which he looked upon as the greateſt and moſt glorious work of a lawgiver, he began with it at the very ſource, taking into conſideration their conception and birth, by regulating the marriages. For he did not (as Ariſtotle ſays) deſiſt from his attempt to bring the women under ſober rules. They had, indeed, aſſumed great liberty and power on account of the frequent expeditions of their huſbands, during which they were left ſole miſtreſſes at home, and ſo gained an undue deference and improper titles; but notwithſtanding this, he took all poſſible care of them. He ordered the virgins to exerciſe themſelves in running, wreſtling, and throwing quoits and darts; that their bodies being ſtrong and vigorous, the children afterwards produced from them might be the ſame; and that, thus fortified by exerciſe, they might the better ſupport the pangs of child-birth, and be delivered with ſafety. In order to take away the exceſſive tenderneſs and delicacy of the ſex, the conſequence of a recluſe life, he accuſtomed the virgins occaſionally to be ſeen naked as well as the young men, and to dance and ſing in their preſence on certain feſtivals. There they ſometimes indulged in a little raillery upon thoſe that had miſbehaved themſelves, and ſometimes they ſung encomiums on ſuch as deſerved them, thus exciting in the young men an uſeful emulation and love of glory. For he who was praiſed for his bravery, and celebrated among the virgins, went away perfectly happy; while their ſatirical glances thrown out in ſport, were no leſs cutting than ſerious admonitions; eſpecially as the kings and ſenate went with the other citizens to ſee all that paſſed. As for the virgins appearing naked, there was nothing diſgraceful in it, becauſe every thing was conducted with modeſty, and without one indecent word or action. Nay it cauſed a ſimplicity of manners and an emulation for the beſt habit of body; their ideas too were naturally enlarged, while they were not excluded from their ſhare of bravery and honour. Hence they were furniſhed with ſentiments and language, ſuch as Gorgo the wife of Leonidas is ſaid to have made uſe of. When a woman of another country ſaid to her, *You of Lacedæmon are the only women in the world that rule the men*; ſhe anſwered, *We are the only women that bring forth men.*

(N. D. 1794.)

Theſe public dances and other exerciſes of the young maidens naked, in ſight of the young men, were, moreover, incentives to marriage; and, to uſe Plato's expreſſion, drew them almoſt as neceſſarily by the attractions of love, as a geometrical concluſion follows from the premiſes. To encourage it ſtill more, ſome marks of infamy were ſet upon thoſe that continued bachelors*. For they were not permitted to ſee theſe exerciſes of the naked virgins: and the magiſtrates commanded them to march naked round the market-place in the winter, and to ſing a ſong compoſed againſt themſelves, which expreſſed how juſtly they were puniſhed for their diſobedience to the laws. They were alſo deprived of that honour and reſpect which the younger people paid to the old; ſo that nobody found fault with what was ſaid to Dercyllidas, though an eminent commander. It ſeems, when he came one day into company, a young man, inſtead of riſing up and giving him place, told him *You have no child to give place to me, when I am old.*

In their marriages, the bridegroom carried off the bride by violence; and ſhe was never choſen in a tender age, but when ſhe had arrived at full maturity. Then the woman that had the direction of the wedding, cut the bride's hair cloſe to the ſkin, dreſſed her in man's clothes, laid her upon a mattreſs, and left her in the dark. The bridegroom, neither oppreſſed with wine nor enervated with luxury, but perfectly ſober, as having always ſupped at the common table, went in privately, untied her girdle, and carried her to another bed. Having ſtayed there a ſhort time, he modeſtly retired to his uſual apartment, to ſleep with the other young men: and he obſerved the ſame conduct afterwards, ſpending the day with his companions, and repoſing himſelf with them in the night, nor even viſiting his bride but with great caution and apprehenſions of being diſcovered by the reſt of the family; the bride at the ſame time exerted all her art to contrive convenient opportunities for their private meetings. And this they did not for a ſhort time only, but ſome of them even

* The time of marriage was fixed; and if a man did not marry when he was of full age, he was liable to a proſecution; as were ſuch alſo who married above or below themſelves. Such as had three children had great immunities; and thoſe that had four were free from all taxes. Virgins were married without portions, becauſe *neither want ſhould hinder* a man, nor riches induce him, to marry *contrary to his inclinations.*

even had children, before they had an interview with their wives in the day-time. This kind of commerce not only exerciſed their temperance and chaſtity, but kept their bodies fruitful, and the firſt ardour of their love freſh and unabated; for as they were not ſatiated like thoſe that are always with their wives, there ſtill was place for unextinguiſhed deſire. When he had thus eſtabliſhed a proper regard to modeſty and decorum with reſpect to marriage, he was equally ſtudious to drive from that ſtate the vain and womaniſh paſſion of jealouſy; by making it quite as reputable to have children in common with perſons of merit, as to avoid all offenſive freedom in their own behaviour to their wives. He laughed at thoſe who revenge with wars and bloodſhed the communication of a married woman's favours; and allowed, that if a man in years ſhould have a young wife, he might introduce to her ſome handſome and honeſt young man, whom he moſt approved of, and when ſhe had a child of this generous race, bring it up as his own. On the other hand, he allowed, that if a man of character ſhould entertain a paſſion for a married woman on account of her modeſty and the beauty of her children, he might treat with her huſband for admiſſion to her company *, that ſo planting in a beauty-bearing ſoil, he might produce excellent children †, the congenial offſpring of excellent parents. For in the firſt place, Lycurgus conſidered children, not ſo much the property of their parents, as of the ſtate; and therefore he would not have them begot by ordinary perſons, but by the beſt men in it. In the next place, he obſerved the vanity and abſurdity of other nations, where people ſtudy to have their horſes and dogs of the fineſt breed they can procure, either by intereſt or money; and yet keep their wives ſhut up, that they may have children by none but themſelves, though they may happen to be doating, decrepid, or infirm. As if children, when ſprung from a bad ſtock, and conſequently good for nothing, were no detriment to thoſe whom they belong to, and who have the trouble of bringing them up, nor any advantage, when well-deſcended and of a generous diſpoſition. Theſe regulations

* In this caſe the kings were excepted; for they were not at liberty to lend their wives.

† The Engliſh tranſlation, publiſhed in 1758, has here, to poſſeſs all *the valuable qualifications of their parents*, which is not the meaning of αγαθων ὁμοιγυς και συγγενεις τσομενυς.

regulations tending to ſecure a healthy offſpring, and conſequently beneficial to the ſtate, were ſo far from encouraging that licentiouſneſs of the women which prevailed afterwards, that adultery was not known amongſt them. A ſaying, upon this ſubject, of Geradas an ancient Spartan, is thus related. A ſtranger had aſked him, *What puniſhment their law appointed for adulterers?* He anſwered, *My friend, there are no adulterers in our country.* The other replied, *But what if there ſhould be one? Why then,* ſays Geradas, *he muſt forfeit a bull ſo large that he might drink of the Eurotas from the top of Mount Taygetus.* When the ſtranger expreſſed his ſurpriſe at this, and ſaid, *How can ſuch a bull be found?* Geradas anſwered with a ſmile, *How can an adulterer be found in Sparta?* This is the account we have of their marriages.

It was not left to the father to rear what children he pleaſed, but he was obliged to carry the child to a place called *Leſche*, to be examined by the moſt ancient men of the tribe, who were aſſembled there. If it was ſtrong and well proportioned, they gave orders for its education, and aſſigned it one of the nine thouſand ſhares of land: but if it was weakly and deformed, they ordered it to be thrown into the place called *Apothetæ*, which is a deep cavern near the mountain Taygetus; concluding that its life could be no advantage either to itſelf or to the public, ſince nature had not given it at firſt any ſtrength or goodneſs of conſtitution *. For the ſame reaſon the women did not waſh their new-born infants with water, but with wine, thus making ſome trial of their habit of body; imagining that ſickly and epileptic children ſink and die under the experiment, while the healthy become more vigorous and hardy. Great care and art was alſo exerted by the nurſes; for, as they never ſwathed the infants, their limbs had a freer turn, and their countenances a more liberal air; beſides, they uſed them to any ſort of meat, to have no terrors in the dark, nor to be afraid of being alone, and to leave all ill-humour and unmanly crying. Hence

* The general expediency of this law may well be diſputed, though it ſuited the martial conſtitution of Sparta; ſince many perſons of weak conſtitutions make up in ingenuity what they want in ſtrength, and ſo become more valuable members of the community than the moſt robuſt. It ſeems, however, to have had one good effect, *viz.* making women very careful during their pregnancy, of either eating, *drinking, or exerciſing*, to exceſs. It made them alſo excellent nurſes, *as is obſerved* juſt below.

Hence people of other countries purchaſed Lacedæmonian nurſes for their children; and Alcibiades the Athenian is ſaid to have been nurſed by Amycla a Spartan. But if he was fortunate in a nurſe, he was not ſo in a preceptor; for Zopyrus, appointed to that office by Pericles, was, as Plato tells us, no better qualified than a common ſlave. The Spartan children were not in that manner, under tutors purchaſed or hired with money, nor were the parents at liberty to educate them as they pleaſed: But as ſoon as they were ſeven years old, Lycurgus ordered them to be enrolled in companies, where they were all kept under the ſame order and diſcipline, and had their exerciſes and recreations in common. He who ſhewed the moſt conduct and courage amongſt them, was made captain of the company. The reſt kept their eyes upon him, obeyed his orders, and bore with patience the puniſhments he inflicted: ſo that their whole education was an exerciſe of obedience. The old men were preſent at their diverſions, and often ſuggeſted ſome occaſion of diſpute or quarrel, that they might obſerve with exactneſs the ſpirit of each, and their firmneſs in battle.

As for learning *, they had juſt what was abſolutely neceſſary. All the reſt of their education was calculated to make them ſubject to command, to endure labour, to fight and conquer. They added, therefore, to their diſcipline, as they advanced in age; cutting their hair very cloſe, making them go barefoot, and play, for the moſt part

* The plainneſs of their manners, and their being ſo very much addicted to war, made the Lacedæmonians leſs fond of the ſciences than the reſt of the Greeks. If they wrote to be read, and ſpoke to be underſtood, it was all they ſought. For this the Athenians, who were exceſſively vain of their learning, held them in great contempt; inſomuch that Thucydides himſelf, in drawing the character of Braſidas, ſays, *he ſpoke well enough for a Lacedæmonian.* On this occaſion, it is proper to mention the anſwer of a Spartan to a learned Athenian, who upbraided him with the ignorance of his country: *All you ſay may be true, and yet it amounts to no more, than that we only amongſt the Greeks have learned no evil cuſtoms from you.* The Spartans, however, had a force and poignancy of expreſſion, which cut down all the flowers of ſtudied elegance. This was the conſequence of their conciſe way of ſpeaking, and their encouraging, on all occaſions, decent repartee. Arts were in no greater credit with them than ſciences. Theatrical diverſions found no countenance; temperance and exerciſe made the phyſician unneceſſary; their juſtice left no room for the practice of the lawyer; and all the trades that miniſter to luxury, were unknown. As for agriculture, and ſuch mechanic buſineſs as *was abſolutely neceſſary*, it was left to the ſlaves.

part, quite naked. At twelve years of age, their under garment was taken away, and but one upper one a year allowed them. Hence they were neceſſarily dirty in their perſons, and not indulged the great favour of baths and oil, except on ſome particular days of the year. They ſlept in companies, on beds made of the tops of reeds, which they gathered with their own hands, without knives, and brought from the banks of the Eurotas. In winter they were permitted to add a little thiſtle-down, as that ſeemed to have ſome warmth in it.

At this age, the moſt diſtinguiſhed amongſt them became favourite companions of the elder*; and the old men attended more conſtantly their places of exerciſe, obſerving their trials of ſtrength and wit, not ſlightly and in a curſory manner, but as their fathers, guardians, and governors: ſo that there was neither time nor place, where perſons were wanting to inſtruct and chaſtiſe them. One of the beſt and ableſt men in the city was, moreover, appointed inſpector of the youth: and he gave the command of each company to the diſcreeteſt and moſt ſpirited of thoſe called *Irens*. An *Iren* was one that had been two years out of the claſs of boys: a *Melliren* one of the oldeſt lads. This *Iren*, then, a youth twenty years old, gives orders to thoſe under his command, in their little battles, and has them to ſerve him at his houſe. He ſends the oldeſt of them to fetch wood, and the younger to gather pot-herbs: theſe they ſteal where they can find them †, either ſlyly getting into gardens, or elſe craftily and warily creeping

* Though the youth of the male-ſex were much cheriſhed and beloved, as thoſe that were to build up the future glory of the ſtate; yet, in Sparta, it was a virtuous and modeſt affection, untinged with that ſenſuality which was ſo ſcandalous at Athens and other places. Xenophon ſays, theſe lovers lived with thoſe they were attached to, as a father does with his children, or a brother with his brethren. The good effects of this part of Lycurgus's inſtitutions were ſeen in the union that reigned among the citizens.

† Not that the Spartans authoriſed thefts and robberies; for as all was in common in their republic, thoſe vices could have no place there. But the deſign was to accuſtom children who were deſtined for war, to ſurpriſe the vigilance of thoſe who watched over them, and to expoſe themſelves courageouſly to the ſevereſt puniſhments, in caſe they failed of that dexterity which was exacted of them. A dexterity that would have been attended with fatal effects to the morals of any youth but the Spartan, educated, as that was, to contemn riches and ſuperfluities, and guarded in all other reſpects by the ſevereſt virtue.

creeping to the common tables. But if any one be caught, he is ſeverely flogged for negligence or want of dexterity. They ſteal too whatever victuals they poſſibly can, ingeniouſly contriving to do it when perſons are aſleep, or keep but indifferent watch. If they are diſcovered, they are puniſhed not only with whipping, but with hunger. Indeed their ſupper is but ſlender at all times, that, to ſence againſt want, they may be forced to exerciſe their courage and addreſs. This is the firſt intention of their ſpare diet: a ſubordinate one is, to make them grow tall. For when the animal ſpirits are not too much oppreſſed by a great quantity of food, which ſtretches itſelf out in breadth and thickneſs, they mount upwards by their natural lightneſs, and the body eaſily and freely ſhoots up in height. This alſo contributes to make them handſome: for thin and ſlender habits yield more freely to nature, which then gives a fine proportion to the limbs; whilſt the heavy and groſs reſiſt her by their weight. So women that take phyſic during their pregnancy, have ſlighter children indeed, but of a finer and more delicate turn, becauſe the ſuppleneſs of the matter more readily obeys the plaſtic power. However, theſe are ſpeculations which we ſhall leave to others.

The boys ſteal with ſo much caution, that one of them, having conveyed a young fox under his garment, ſuffered the creature to tear out his bowels with his teeth and claws, chooſing rather to die than to be detected. Nor does this appear incredible, if we conſider what their young men can indure to this day; for we have ſeen many of them expire under the laſh at the altar of * *Diana Orthia.*

The *Iren,* repoſing himſelf after ſupper, uſed to order one of the boys to ſing a ſong; to another he put ſome queſtion which required a judicious anſwer: for example, *Who was the beſt man in the city?* or, *What he thought of ſuch*

* This is ſuppoſed to be the Diana *Taurica,* whoſe ſtatue Oreſtes is ſaid to have brought to Lacedæmon, and to whom human victims were offered. It is pretended that Lycurgus aboliſhed theſe ſacrifices, and ſubſtituted in their room the flagellation of young men, with whoſe blood the altar was, at leaſt, to be ſprinkled. But, in truth, a deſire of overcoming all the weakneſſes of human nature, and thereby rendering his Spartans not only ſuperior to their neighbours, but to their ſpecies, runs through many of the inſtitutions of Lycurgus; which principle, if well attended to, thoroughly explains them, and without attending to which it is impoſſible to give any account at all of ſome of them.

ſuch an action? This accuſtomed them from their childhood to judge of the virtues, to enter into the affairs of their contrymen. For if one of them was aſked, Who is a good citizen, or who an infamous one, and heſitated in his anſwer, he was conſidered as a boy of ſlow parts, and of a ſoul that would not aſpire to honour. The anſwer was likewiſe to have a reaſon aſſigned for it, and proof conceived in few words. He whoſe account of the matter was wrong, by way of puniſhment, had his thumb bit by the *Iren*. The old men and magiſtrates often attended theſe little trials, to ſee whether the *Iren* exerciſed his authority in a rational and proper manner. He was permitted, indeed, to inflict the penalties; but when the boys were gone, he was to be chaſtiſed himſelf, if he had puniſhed them either with too much ſeverity or remiſſneſs.

The adopters of favourites alſo ſhared both in the honour and diſgrace of their boys: and one of them is ſaid to have been mulcted by the magiſtrates, becauſe the boy whom he had taken into his affections, let ſome ungenerous word or cry eſcape him, as he was fighting. This love was ſo honourable and in ſo much eſteem, that the virgins too had their lovers amongſt the moſt virtuous matrons. A competition of affection cauſed no miſunderſtanding, but rather a mutual friendſhip between thoſe that had fixed their regards upon the ſame youth, and an united endeavour to make him as accompliſhed as poſſible.

The boys were alſo taught to uſe ſharp repartee, ſeaſoned with humour, and whatever they ſaid was to be conciſe and pithy. For Lycurgus, as we have obſerved, fixed but a ſmall value on a conſiderable quantity of his iron money; but on the contrary, the worth of ſpeech was to conſiſt in its being compriſed in a few plain words, pregnant with a great deal of ſenſe: and he contrived that by long ſilence they might learn to be ſententious and accute in their replies. As debauchery often cauſes weakneſs and ſterility in the body, ſo the intemperance of the tongue makes converſation empty and inſipid. King Agis, therefore, when a certain Athenian laughed at the Lacedæmonian ſhort ſwords, and ſaid, *The jugglers would ſwallow them with eaſe upon the ſtage*, anſwered in his Laconic way, *And yet we can reach our enemies hearts with them.* Indeed, to me there ſeems to be ſomething in this

conciſe manner of ſpeaking, which immediately reaches the object aimed at, and forcibly ſtrikes the mind of the hearer. Lycurgus himſelf was ſhort and ſententious in his diſcourſe, if we may judge by ſome of his anſwers which are recorded; that, for inſtance, concerning the conſtitution. When one adviſed him to eſtabliſhed a popular government in Lacedæmon, *Go*, ſaid he, *and firſt make a trial of it in thy own family*. That again, concerning ſacrifices to the Deity, when he was aſked why he appointed them ſo trifling and of ſo little value, *That we may never be in want*, ſays he, *of ſomething to offer him*. Once more, when they inquired of him, what ſort of martial exerciſes he allowed of, he anſwered, *All, except thoſe in which you ſtretch* * *out your hands*. Several ſuch-like replies of his are ſaid to be taken from the letters which he wrote to his countrymen: as to their queſtion, "How ſhall we beſt guard againſt the invaſion "of an enemy?" *By continuing poor, and not deſiring in your poſſeſſions to be one above another*. And to the queſtion, whether they ſhould incloſe Sparta with walls, *That city is well fortified, which has a wall of men inſtead of brick*. Whether theſe and ſome other letters aſcribed to him are genuine or not, is no eaſy matter to determine. However, that they hated long ſpeeches, the following apophthegms are a farther proof. King Leonidas ſaid to one who diſcourſed at an improper time about affairs of ſome concern, *My friend, you ſhould not talk ſo much to the purpoſe, of what it is not to the purpoſe to talk of*. Charilaus, the nephew of Lycurgus, being aſked why his uncle had made ſo few laws, anſwered, *To men of few words few laws are ſufficient*. Some people finding fault with Hecatæus the ſophiſt, becauſe when admitted to one of the public repaſts, he ſaid nothing all the time, Archidamidas replied, *He who knows how to ſpeak, knows alſo when to ſpeak*.

The manner of their repartees, which, as I ſaid, were ſeaſoned with humour, may be gathered from theſe inſtances. When a troubleſome fellow was peſtering Demaratus with impertinent queſtions, and this in particular ſeveral times repeated, "Who is the beſt man in Sparta?" He anſwered, *He that is leaſt like you*. To ſome who were commending the Eleans for managing the Olympic

* *This was the form of demanding quarter in battle.*

games with ſo much juſtice and propriety, Agis ſaid, *What great matter is it, if the Eleans do juſtice once in five years?* When a ſtranger was profeſſing his regard for Theopompus, and ſaying that his own countrymen called him *Philolacon*, (a lover of the Lacedæmonians) the king anſwered him, *My good friend, it were much better, if they called you Philopolites* (a lover of your own countrymen). Pliſtonax, the ſon of Pauſanias, replied to an orator of Athens, who ſaid the Lacedæmonians had no learning, *True, for we are the only people of Greece that have learnt no ill of you.* To one who aſked what number of men there was in Sparta, Archidamidas ſaid, *Enough to keep bad men at a diſtance.*

Even when they indulged a vein of pleſantry, one might perceive, that they would not uſe one unneceſſary word, nor let an expreſſion eſcape them that had not ſome ſenſe worth attending to. For one being aſked to go and hear a perſon who imitated the nightingale to perfection, anſwered, *I have heard the nightingale herſelf.* Another ſaid, upon reading this epitaph,

> Victims of Mars, at Selinus they fell,
> Who quench'd the rage of tyranny.——

"And they deſerved to fall, for, inſtead of *quenching* it, "they ſhould have let it *burn out.*" A young man anſwered one that promiſed him ſome game cocks that would ſtand their death, *Give me thoſe that will be the death of others.* Another ſeeing ſome people carried into the country in litters ſaid, *May I never ſit in any place where I cannot riſe before the aged!* This was the manner of their apophthegms: ſo that it has been juſtly enough obſerved that the term *lakonizein* (to act the Lacedæmonian) is to be referred rather to the exerciſes of the mind, than thoſe of the body.

Nor were poetry and muſic leſs cultivated among them, than a conciſe dignity of expreſſion. Their ſongs had a ſpirit, which could rouſe the ſoul, and impel it in an enthuſiaſtic manner to action. The language was plain and manly, the ſubject ſerious and moral. For they conſiſted chiefly of the praiſes of heroes that had died for Sparta, or elſe of expreſſions of deteſtation for ſuch wretches as had declined the glorious opportunity, and rather choſe to drag on life in miſery and contempt. *Nor* did they forget to expreſs an ambition for glory ſuitable

ſuitable to their reſpective ages. Of this it may not be amiſs to give an inſtance. There were three choirs on their feſtivals, correſponding with the three ages of man. The old men began,

Once in battle bold we ſhone;

the young men anſwerd,

Try us; our vigour is not gone;

and the boys concluded,

The palm remains for us alone.

Indeed, if we conſider with ſome attention ſuch of the Lacedæmonian poems as are ſtill extant, and get into thoſe airs which were played upon the flute when they marched to battle, we muſt agree, that Terpander * and Pindar have very fitly joined valour and muſic together. The former thus ſpeaks of Lacedæmon,

There gleam's the youth's bright falchion; there the muſe
Lifts her ſweet voice; there awful Juſtice opes
Her wide pavilion.

And Pindar ſings,

There in grave council ſits the ſage;
There burns the youth's reſiſtleſs rage
To hurl the quiv'ring lance;
The muſe with glory crowns their arms,
And Melody exerts her charms,
And Pleaſure leads the dance.

Thus we are informed, not only of their warlike turn, but their ſkill in muſic. For, as the Spartan poet ſays,

To ſwell the bold notes of the lyre,
Becomes the warrior's lofty fire.

And the king always offered ſacrifice to the † muſes before a battle, putting his troops in mind, I ſuppoſe, of their early education and of the judgment that would

* Terpander was a poet and muſician too, (as indeed they of thoſe times were in general) who added three ſtrings to the harp, which till then had but four. He flouriſhed about a hundred and twenty years after Homer.

† Xenophon ſays, the king who commanded the army, ſacrificed to *Jupiter and Minerva* on the frontier of his kingdom. Probably the *muſes were joined* with Minerva the patroneſs of ſcience.

be paſt upon them; as well as that thoſe divinities might teach them to deſpiſe danger, while they performed ſome exploit fit for *them* to celebrate.

On thoſe occaſions * they relaxed the ſeverity of their diſcipline, permitting their men to be curious in dreſſing their hair, and elegant in their arms and apparel, while they expreſſed their alacrity, like horſes full of fire, and neighing for the race. They let their hair, therefore, grow from their youth, but took more particular care, when they expected an action, to have it well-combed and ſhining; remembering a ſaying of Lycurgus, that *a large head of hair made the handſome more graceful, and the ugly more terrible.* The exerciſes, too, of the young men, during the campaigns, were more moderate, their diet not ſo hard, and their whole treatment more indulgent: ſo that they were the only people in the world, with whom military diſcipline wore, in time of war, a gentler face than uſual. When the army was drawn up, and the enemy near, the king ſacrificed a goat, and commanded them all to ſet garlands upon their heads, and the muſicians to play *Caſtor's* march, while himſelf began the *pæan*, which was the ſignal to advance. It was at once a ſolemn and dreadful ſight, to ſee them meaſuring their ſteps to the ſound of muſic, and without the leaſt diſorder in their ranks or tumult of ſpirits, moving forward cheerfully and compoſedly, with harmony, to battle. Neither fear nor raſhneſs was likely to approve men ſo diſpoſed, poſſeſſed as they were of a firm preſence of mind, with courage and confidence of ſucceſs, as under the conduct of heaven. When the king advanced againſt the enemy, he had always with him ſome one that had been crowned in the public games of Greece. And they tell us, that a Lacedæmonian, when large ſums were offered him on condition

* The true reaſon of this was, in all probability, that war might be leſs burthenſome to them; for to render them bold and warlike was the reigning paſſion of their legiſlator. Under this article we may add, that they were forbidden to remain long encamped in the ſame place, as well to hinder their being ſurpriſed, as that they might be more troubleſome to their enemies, by waſting every corner of their country. They were alſo forbidden to fight the ſame enemy often. They ſlept all night in their armour; but their out-guards were not allowed their ſhields, that, being unprovided of defence, they might not dare to ſleep. In all expeditions they were careful in the performance of religious *rites; and, after* their evening meal was over, the ſoldiers ſung *together hymns to* their gods.

condition that he would not enter the Olympic liſts, refuſed them: having with much difficulty thrown his antagoniſt, one put this queſtion to him, "Spartan, what "will you get by this victory?" He anſwered with a ſmile, *I ſhall have the honour to fight foremoſt in the ranks, before my prince.* When they had routed the enemy, they continued the purſuit till they were aſſured of the victory: after that, they immediately deſiſted; deeming it neither generous nor worthy of a Grecian, to deſtroy thoſe who made no farther reſiſtance. This was not only a proof of magnanimity, but of great ſervice to their cauſe. For when their adverſaries found that they killed ſuch as ſtood it out, but ſpared the fugitives, they concluded it was better to fly than to meet their fate upon the ſpot.

Hippias the ſophiſt tells us, that Lycurgus himſelf was a man of great perſonal valour, and an experienced commander*. Philoſtephanus alſo aſcribes to him the firſt diviſion of the cavalry into troops of fifty, who were drawn up in a ſquare body. But Demetrius the Phalerean ſays, that he never had any military employment, and that there was the profoundeſt peace imaginable when he eſtabliſhed the conſtitution of Sparta. His providing for a ceſſation of arms during the Olympic games, is likewiſe a mark of the humane and peaceable man. Some, however, acquaint us, and, among the reſt, Hermippus, that Lycurgus at firſt had no communication with Iphitus; but coming that way, and happening to be a ſpectator, he heard behind him a human voice (as he thought) which expreſſed ſome wonder and diſpleaſure that he did not put his countrymen upon reſorting to ſo great an aſſembly. He turned round immediately, to diſcover whence the voice came, and as there was no man to be ſeen, concluded it was from heaven. He joined Iphitus, therefore; and ordering, along with him, the ceremonies of the feſtival, rendered it more magnificent and laſting.

The diſcipline of the Lacedæmonians continued after they were arrived at years of maturity. For no man was at liberty to live as he pleaſed, the city being like one great camp, where all had their ſtated allowance, and knew their public charge, *each man concluding that he was*

* Xenophon, in his treatiſe of the Spartan commonwealth, ſays, Lycurgus brought military diſcipline to great perfection, and gives us a detail of his regulations and improvements in the art of war; ſome of which I have mentioned in the foregoing note.

born, not for himſelf, but for his country. Hence, if they had no particular orders, they employed themſelves in inſpecting the boys, and teaching them ſomething uſeful, or in learning of thoſe that were older than themſelves. One of the greateſt privileges that Lycurgus procured his countrymen, was, the enjoyment of leiſure, the conſequence of his forbidding them to exerciſe any mechanic trade. It was not worth their while to take great pains to raiſe a fortune, ſince riches there were of no account: and the *Helotes*, who tilled the ground, were anſwerable for the produce above-mentioned. To this purpoſe we have a ſtory of a Lacedæmonian, who happening to be at Athens while the court ſat, was informed of a man who was fined for idleneſs; and when the poor fellow was returning home in great dejection, attended by his condoling friends, he deſired the company to ſhew him the perſon that was *condemned for keeping up his dignity*. So much beneath them they reckoned all attention to mechanic arts and all deſire of riches!

Law-ſuits were baniſhed from Lacedæmon with money. The Spartans knew neither riches nor poverty, but poſſeſſed an equal competency, and had a cheap and eaſy way of ſupplying their few wants. Hence when they were not engaged in war, their time was taken up with dancing, feaſting, hunting, or meeting to exerciſe, or converſe. They went not to market under thirty years of age*, all their neceſſary concerns being managed by their relations and adopters. Nor was it reckoned a credit to the old to be ſeen ſauntering in the market-place; it was deemed more ſuitable for them to paſs great part of the day in the ſchools of exerciſe, or places of converſation. Their diſcourſe ſeldom turned upon money or buſineſs or trade, but upon the praiſe of the excellent, or the contempt of the worthleſs; and the laſt was expreſſed with that pleaſantry and humour, which conveyed inſtruction and correction without ſeeming to intend it. Nor was Lycurgus himſelf immoderately ſevere in his manner; but, as Soſibius tells us, he dedicated a little ſtatue to the god of laughter, in each hall. He conſidered facetiouſneſs

* This alſo is ſaid to have been the age when they began to ſerve in the army. But as they were obliged to forty years ſervice before the law exempted them from going into the field, I incline to the opinion of *thoſe writers* who think that the military age is not well aſcertained.

facetiouſneſs as a ſeaſoning of their hard exerciſe and diet, and therefore ordered it to take place on all proper occaſions, in their common entertainments and parties of pleaſure.

Upon the whole, he taught his citizens to think nothing more diſagreeable than to live by (or for) themſelves: Like bees, they acted with one impulſe for the public good, and always aſſembled about their prince. They were poſſeſſed with a thirſt of honour, an enthuſiaſm bordering upon inſanity, and had not a wiſh but for their country. Theſe ſentiments are confirmed by ſome of their aphoriſms. When Pædaretus loſt his election for one of the *three hundred*, he went away *rejoicing that there were three hundred better men than himſelf found in the city**. Piſiſtratidas going with ſome others, ambaſſador to the king of Perſia's lieutenants, was aſked whether they came with a public commiſſion, or on their own account; to which he anſwered, *If ſucceſsful, for the public; if unſucceſsful, for ourſelves.* Agrileonis, the mother of Barſidas†, aſking ſome Amphipolitans that waited upon her at her houſe, whether Braſidas died honourably and as became a Spartan; they greatly extolled his merit, and ſaid, there was not ſuch a man left in Sparta: whereupon ſhe replied, *Say not ſo, my friends; for Braſidas was indeed a man of honour, but Lacedæmon can boaſt of many better men than he.*

The ſenate, as I ſaid before, conſiſted at firſt of thoſe that were aſſiſtants to Lycurgus in his great enterprize. Afterwards, to fill up any vacancy that might happen, he ordered the moſt worthy man to be ſelected, of thoſe that were full threeſcore years old. This was the moſt reſpectable diſpute in the world, and the conteſt was truly glorious: for it was not who ſhould be ſwifteſt among the ſwift, or ſtrongeſt of the ſtrong, but who was the wiſeſt and beſt among the good and wiſe. He who had the preference was to bear this mark of ſuperior excellence through life, this great authority, which put into his hands the lives

* Xenophon ſays, it was the cuſtom for the *ephori* to appoint three officers, each of whom was to ſelect an hundred men, the beſt he could find; and it was a point of great emulation to be one of theſe three hundred.

† Braſidas the Lacedæmonian general defeated the Athenians in a battle fought near Amphipolis a town of Macedonia on the banks of the Strymon, but loſt his life in the action. THUCYDID. lib. v.

and honour of the citizens, and every other important affair. The manner of the election was this. When the people were aſſembled, ſome perſons appointed for the purpoſe were ſhut up in a room near the place; where they could neither ſee nor be ſeen, and only hear the ſhouts of the conſtituents*: for by them they decided this and moſt other affairs. Each candidate walked ſilently through the aſſembly, one after another according to lot. Thoſe that were ſhut up had writing tables, in which they ſet down in different columns the number and loudneſs of the ſhouts, without knowing who they were for; only they marked them as firſt, ſecond, third, and ſo on, according to the number of competitors. He that had the moſt and loudeſt acclamations, was declared duly elected. Then he was crowned with a garland, and went round to give thanks to the gods; a number of young men followed, ſtriving which ſhould extol him moſt, and the women celebrated his virtues in their ſongs, and bleſſed his worthy life and conduct. Each of his relations offered him a repaſt, and their addreſs on the occaſion was, *Sparta honours you with this collation.* When he had finiſhed the proceſſion, he went to the common table, and lived as before. Only two portions were ſet before him, one of which he carried away: and as all the women related to him attended at the gates of the public hall, he called her for whom he had the greateſt eſteem, and preſented her with the portion, ſaying at the ſame time, *That which I received as a mark of honour, I give to you.* Then ſhe was conducted home with great applauſe by the reſt of the women.

Lycurgus likewiſe made good regulations with reſpect to burials. In the firſt place, to take away all ſuperſtition, he ordered the dead to be buried in the city, and even permitted their monuments to be erected near the temples; accuſtoming the youth to ſuch ſights from their infancy, that they might have no uneaſineſs from them, nor any horror for death, as if people were polluted with the touch of a dead body, or with treading upon a grave. In the next place, he ſuffered nothing to be buried with the

* As this was a tumultuary and uncertain way of deciding who had the majority, they were often obliged to ſeparate the people and count the votes. Ariſtotle thinks that in ſuch a caſe perſons ſhould not offer themſelves candidates, or ſolicit the office or employment, but be called to it merely for their abilities and their merit.

the corpſe, except the red cloth and the olive leaves in which it was wrapt*. Nor would he ſuffer the relations to inſcribe any names upon the tombs, except of thoſe men that fell in battle, or thoſe women who died in ſome ſacred office. He fixed eleven days for the time of mourning; on the twelfth they were to put an end to it after offering ſacrifice to Ceres. No part of life was left vacant and unimproved, but even with their neceſſary actions he interwove the praiſe of virtue and the contempt of vice: and he ſo filled the city with living examples, that it was next to impoſſible, for perſons who had theſe from their infancy before their eyes, not to be drawn and formed to honour.

For the ſame reaſon he would not permit all that deſired it, to go abroad and ſee other countries, leſt they ſhould contract foreign manners, gain traces of a life of little diſcipline, and of a different form of government. He forbad ſtrangers too†, to reſort to Sparta, who could not aſſign a good reaſon for their coming; not, as Thucydides ſays, out of fear they ſhould imitate the conſtitution of that city, and make improvements in virtue, but leſt they ſhould teach his own people ſome evil. For along with foreigners come new ſubjects of diſcourſe‡; new diſcourſe produces new opinions; and from theſe there neceſſarily ſpring new paſſions and deſires, which, like diſcords in muſic, would diſturb the eſtabliſhed government. He, therefore, thought it more expedient for the city, to keep out of it corrupt cuſtoms and manners, than even to prevent the introduction of a peſtilence.

Thus far, then, we can perceive no veſtiges of a diſregard to right and wrong, which is the fault ſome people find with the laws of Lycurgus, allowing them well enough

* Ælian tells us (l. vi. c. 6.) that not all the citizens indifferently were buried in the red cloth and olive leaves, but only ſuch as had diſtinguiſhed themſelves particularly in the field.

† He received with pleaſure ſuch ſtrangers as came and ſubmitted to his laws, and aſſigned them ſhares of land, which they could not alienate. Indeed, the lots of all the citizens were unalienable.

‡ Xenophon, who was an eye-witneſs, imputes the changes in the Spartan diſcipline to foreign manners. But in fact they had a deeper root. When the Lacedæmonians, inſtead of keeping to their lawgiver's injunction, only to defend their own country, and to make no conqueſts, carried their victorious arms over all Greece and into Aſia itſelf, then foreign gold and foreign manners came into Sparta, corrupted the *ſimplicity of its inſtitutions*, and at laſt overturned that republic.

enough calculated to produce valour, but not to promote juſtice. Perhaps it was the *Cryptia**, as they called it, or *ambuſcade*, if that was really one of this lawgiver's inſtitutions, as Ariſtotle ſays it was, which gave Plato ſo bad an impreſſion both of Lycurgus and his laws. The governors of the youth ordered the ſhrewdeſt of them from time to time to diſperſe themſelves in the country, provided only with daggers and ſome neceſſary proviſions. In the day-time they hid themſelves, and reſted in the moſt private places they could find, but at night they ſallied out into the roads and killed all the *Helotes* they could meet with. Nay, ſometimes by day, they fell upon them in the fields, and murdered the ableſt and ſtrongeſt of them. Thucydides relates in his hiſtory of the Peloponneſian war, that the Spartans ſelected ſuch of them as were diſtinguiſhed for their courage, to the number of two thouſand or more, declared them free, crowned them with garlands, and conducted them to the temples of the gods; but ſoon after they all diſappeared; and no one could, either then or ſince, give account in what manner they were deſtroyed. Ariſtotle particularly ſays, that the *ephori*, as ſoon as they were inveſted in their office, declared war againſt the *Helotes*, that they might be maſſacred under pretence of law. In other reſpects they treated them

* The cruelty of the Lacedæmonians towards the *Helotes*, is frequently ſpoken of, and generally decried by all authors; though Plutarch, who was a great admirer of the Spartans, endeavours to palliate it as much as may be. Theſe poor wretches were marked out for ſlaves in their dreſs, their geſture, and, in ſhort, in every thing. They wore dog-ſkin bonnets and ſheep-ſkin veſts: they were forbidden to learn any liberal art, or to perform any act worthy of their maſters. Once a day they received a certain number of ſtripes, for fear they ſhould forget they were ſlaves: and, to crown all, they were liable to this *cryptia*, which was ſure to be executed on all ſuch as ſpoke, looked, or walked like freemen; a cruel and unneceſſary expedient, and unworthy of a virtuous people. The *ephori*, indeed, declared war againſt them. Againſt whom? why, againſt poor naked ſlaves, who tilled their lands, dreſſed their food, and did all thoſe offices for them, which they were too proud to do for themſelves. Plutarch, according to cuſtom, endeavours to place all this cruelty far lower than the times of Lycurgus; and alleges that it was introduced on account of the *Helotes* joining with the Meſſenians after a terrible earthquake, that happened about 467 years before the birth of Chriſt, whereby a great part of Lacedæmon was overthrown, and in which above twenty thouſand Spartans periſhed. But Ælian tells us expreſsly, (Hiſt. Var. l. iii.) that it was the common opinion in Greece, that this very earthquake was a judgment from heaven upon the Spartans for treating theſe *Helotes* with ſuch inhumanity.

them with great inhumanity: ſometimes they made them drink till they were intoxicated, and in that condition led them into the public halls, to ſhew the young men what drunkenneſs was. They ordered them too to ſing mean ſongs, and to dance ridiculous dances, but not to meddle with any that were genteel and graceful. Thus they tell us, that when the Thebans afterwards invaded Laconia, and took a great number of the Helotes priſoners, they ordered them to ſing the odes of Terpander, Aleman, or Spendon the Lacedæmonian, but they excuſed themſelves, alleging that it was forbidden by their maſters. Thoſe who ſay, that a freeman in Sparta was moſt a freeman, and a ſlave moſt a ſlave, ſeem well to have conſidered the difference of ſtates. But in my opinion, it was in after-times that theſe cruelties took place among the Lacedæmonians; chiefly after the great earthquake, when, as hiſtory informs us, the *Helotes*, joining the Meſſenians, attacked them, did infinite damage to the country, and brought the city to the greateſt extremity. I can never aſcribe to Lycurgus ſo abominable an act as that of the *ambuſcade*. I would judge in this caſe by the mildneſs and juſtice which appeared in the reſt of his conduct, to which alſo the gods gave their ſanction.

When his principal inſtitutions had taken root in the manners of the people, and the government was come to ſuch maturity as to be able to ſupport and preſerve itſelf, then, as Plato ſays of the Deity, that he rejoiced when he had created the world, and given it its firſt motion; ſo Lycurgus was charmed with the beauty and greatneſs of his political eſtabliſhment, when he ſaw it exemplified in fact and move on in due order. He was next deſirous to make it immortal, ſo far as human wiſdom could effect it, and to deliver it down unchanged to the lateſt times. For this purpoſe he aſſembled all the people, and told them, the proviſions he had already made for the ſtate were indeed ſufficient for virtue and happineſs, but the greateſt and moſt important matter was ſtill behind, which he could not diſcloſe to them till he had conſulted the oracle; that they muſt therefore inviolably obſerve his laws, without altering any thing in them, till he returned from Delphi; and then he would acquaint them with the pleaſure of Apollo. When they had all promiſed to do ſo, and deſired him to ſet forward, he took an oath of the kings and ſenators, and afterwards of all the citi-

zens, that they would abide by the preſent eſtabliſhment till Lycurgus came back. He then took his journey to Delphi.

When he arrived there, he offered ſacrifice to the gods, and conſulted the oracle, whether his laws were ſufficient to promote virtue, and ſecure the happineſs of the ſtate. Apollo anſwered, that the laws were excellent, and that the city which kept to the conſtitution he had eſtabliſhed would be the moſt glorious in the world. This oracle Lycurgus took down in writing, and ſent it to Sparta. He then offered another ſacrifice, and embraced his friends and his ſon, determined never to releaſe his citizens from their oath, but voluntarily there to put a period to his life*; while he was yet of an age when life was not a burden, when death was not deſirable, and while he was not unhappy in any one circumſtance. He, therefore, deſtroyed himſelf by abſtaining from food, perſuaded that the very death of lawgivers ſhould have its uſe, and their exit, ſo far from being inſignificant, have its ſhare of virtue and be conſidered as a great action. To him indeed whoſe performances were ſo illuſtrious, the concluſion of life was the crown of happineſs, and his death was left guardian of thoſe invaluable bleſſings he had procured his countrymen through life, as they had taken an oath not to depart from his eſtabliſhment till his return. Nor was he deceived in his expectations. Sparta continued ſuperior to the reſt of Greece both in its government at home and reputation abroad, ſo long as it retained the inſtitution of Lycurgus; and this it did during the ſpace of five hundred years, and the reign of fourteen ſucceſſive kings down to Agis the ſon of Archidamus. As for the appointment of the *ephori*, it was ſo far from weakening the conſtitution, that it gave it additional vigour, and though it ſeemed to be eſtabliſhed in favour of the people, it ſtrengthened the ariſtocracy.

But in the reign of Agis money found its way into Sparta, and with money came its inſeparable attendant, avarice. This was by means of Lyſander; who, though himſelf

* Yet Lucian ſays that Lycurgus died at the age of 85.

† After all this pompous account, Plutarch himſelf acknowledges, that authors are not well agreed, how and where this great man died. That he ſtarved himſelf is improbable; but that he returned no more to his country, ſeems to be perfectly agreeable to his manner of acting, as well as to the current of hiſtory.

himſelf incapable of being corrupted by money, filled his country with the love of it and with luxury too. He brought both gold and ſilver from the wars*, and thereby broke through the laws of Lycurgus. While theſe were in force, Sparta was not ſo much under the political regulations of a commonwealth, as the ſtrict rules of a philoſophic life: and as the poets feign of Hercules, that only with a club and lion's ſkin he travelled over the world, clearing it of lawleſs ruffians and cruel tyrants; ſo the Lacedæmonians with a piece of † parchment and coarſe coat kept Greece in a voluntary obedience, deſtroyed uſurpation and tyranny in the ſtates, put an end to wars, and laid ſeditions aſleep, very often without either ſhield or lance, and only by ſending one ambaſſador; to whoſe directions all parties concerned immediately ſubmitted. Thus bees, when their prince appears, compoſe their quarrels and unite in one ſwarm. So much did juſtice and good government prevail in that ſtate; that I am ſurpriſed at thoſe who ſay, the Lacedæmonians knew indeed how to obey, but not how to govern; and on this occaſion quote the ſaying of king Theopompus, who, when one told him, that *Sparta was preſerved by the good adminiſtration of its kings*, replied, *Nay, rather by the obedience of their ſubjects*. It is certain that people will not continue

* Xenophon acquaints us, that when Lyſander had taken Athens, he ſent to Sparta many rich ſpoils and 470 talents of ſilver. The coming of this huge maſs of wealth created great diſputes at Sparta. Many celebrated Lyſander's praiſes, and rejoiced exceedingly at this good fortune, as they called it; others, who were better acquainted with the nature of things, and with their conſtitution, were of quite another opinion: they looked upon the receipt of this treaſure as an open violation of the laws of Lycurgus; and they expreſſed their apprehenſions loudly, that, in proceſs of time, they might, by a change in their manners, pay infinitely more for this money than it was worth. The event juſtified their fears.

† This was the *ſcytale*, the nature and uſe of which Plutarch explains in the life of Lyſander. He tells us, that when the magiſtrates gave their commiſſion to any admiral or general, they took two round pieces of wood, both exactly equal in breadth and thickneſs; (Thucydides adds, that they were ſmooth and long;) one they kept themſelves, the other was delivered to their officer. When they had any thing of moment, which they would ſecretly convey to him, they cut a long narrow ſcroll of parchment, and rolling it about their own ſtaff, one fold cloſe upon another, they wrote their buſineſs on it: when they had wrote what they had to ſay, they took off the parchment, and ſent it to the general; and he applying it to his own ſtaff, the characters, which *before were confuſed* and unintelligible, appeared then very plainly.

tinue pliant to thoſe who know not how to command: but it is the part of a good governor to teach obedience. He who knows how to lead well, is ſure to be well followed: and as it is by the art of horſemanſhip that a horſe is made gentle and tractable, ſo it is by the abilities of him that fills the throne that the people become ductile and ſubmiſſive. Such was the conduct of the Lacedæmonians, that people did not only endure, but even deſired to be their ſubjects. They aſked not of them, either ſhips, money, or troops, but only a Spartan general. When they had received him, they treated him with the greateſt honour and reſpect: ſo Gylippus was revered by the Sicilians, Braſidas by the Chalcidians, Lyſander, Callicratidas and Ageſilaus by all the people of Aſia. Theſe, and ſuch as theſe, wherever they came, were called moderators and reformers, both of the magiſtrates and people, and Sparta itſelf was conſidered as a ſchool of diſcipline, where the beauty of life and political order were taught in the utmoſt perfection. Hence Stratonicus ſeems facetiouſly enough to have ſaid, that he would order *the Athenians to have the conduct of myſteries and proceſſions; the Eleans to preſide in games, as their particular province; and the Lacedæmonians to be beaten, if the others did amiſs**. This was ſpoken in jeſt: but Antiſthenes, one of the ſcholars of Socrates, ſaid (more ſeriouſly) of the Thebans, when he ſaw them pluming themſelves upon their ſucceſs at Leuctra, *They were juſt like ſo many ſchool-boys rejoicing that they had beaten their maſter.*

It was not, however, the principal deſign of Lycurgus, that his city ſhould govern many others, but he conſidered its *happineſs*, like that of a private man, as *flowing from virtue and ſelf-conſiſtency*; he therefore ſo ordered and diſpoſed it, that by the freedom and ſobriety of its inhabitants, and their having a ſufficiency within themſelves, its continuance might be the more ſecure. Plato, Diogenes, Zeno, and other writers upon government, have taken Lycurgus for their model; and theſe have attained great praiſe, though they left only an idea of ſomething excellent.

* Becauſe the teachers ſhould be anſwerable for the faults of their pupils. The pleaſantry of the obſervation ſeems to be this, That as the Lacedæmonians uſed to puniſh the parents or adopters of thoſe young people that behaved amiſs; now that they were the inſtructors of other *nations*, they ſhould ſuffer for their faults. Bryan's Latin text has it, *that the Lacedæmonians ſhould beat them.*—But there is no joke in that.

lent. Yet he who not in idea and in words, but in fact produced a moſt inimitable form of government, and by ſhewing a whole city of philoſophers *, confounded thoſe who imagine that the ſo much talked of ſtrictneſs of a philoſophic life is impracticable; he, I ſay, ſtands in the rank of glory far before the founders of all the other Grecian ſtates †. Therefore Ariſtotle is of opinion, that the honours paid him in Lacedæmon were far beneath his merit. Yet thoſe honours were very great; for he has a temple there, and they offer him a yearly ſacrifice, as a god. It is alſo ſaid, that when his remains were brought home, his tomb was ſtruck with lightening: a ſeal of divinity which no other man, however eminent, has had, except Euripides, who died and was buried at Arethuſa in Macedonia. This was matter of great ſatisfaction and triumph to the friends of Euripides, that the ſame thing ſhould befal him after death, which had formerly happened to the moſt venerable of men, and the moſt favoured of heaven. Some ſay, Lycurgus died at Cirrha; but Apollothemis will have it, that he was brought to Elis and died there; and Timæus and Ariſtoxenus write, that he ended his days in Crete; nay, Ariſtoxenus adds, that the Cretans ſhew his tomb at Pergamia, near the high road. We are told, he left an only ſon named Antiorus: and as he died without iſſue, the family was extinct. His friends and relations obſerved his anniverſary, which ſubſiſted for many ages, and the days on which they met for that purpoſe they called *Lycurgidæ*. Ariſtocrates, the ſon of Hipparchus, relates, that the friends of Lycurgus, with whom he ſojourned, and at laſt died in Crete, burned his body, and, at his requeſt, threw his aſhes into the ſea. Thus he guarded againſt the poſſibility of his remains being

* Ariſtotle and Plato differ in this from Plutarch. Even Polybius, who was ſo great an admirer of the Spartan government, allows, that, though the Spartans, conſidered as individuals, were wiſe and virtuous, yet in their collective capacity they paid but little regard to juſtice and moderation.

† Solon, though a perſon of a different temper, was no leſs diſintereſted than Lycurgus. He ſettled the Athenian commonwealth, refuſed the ſovereignty when offered him, travelled to avoid the importunities of his countrymen, oppoſed tyranny in his old age, and when he found his oppoſition vain, went into voluntary exile. Lycurgus and Solon were both great men; but the former had the *ſtronger, the latter the milder genius*; the effects of which appeared *in the commonwealths* they founded.

ing brought back to Sparta by the Lacedæmonians, leſt they ſhould then think themſelves releaſed from their oath, on the pretence that he was returned, and make innovations in the government. This is what we had to ſay of Lycurgus.

NUMA.

THERE is likewiſe a great diverſity amongſt hiſtorians about the time in which king Numa lived, though ſome families ſeem to trace their genealogy up to him with ſufficient accuracy. However, a certain writer called Clodius, in his emendations of chronology, affirms, that the ancient archives were deſtroyed when Rome was ſacked by the Gauls; and that thoſe which are now ſhewn as ſuch, were forged in favour of ſome perſons who wanted to ſtretch their lineage far back, and to deduce it from the moſt illuſtrious houſes. Some ſay, that Numa was the ſcholar of Pythagoras *; but others contend, that he was unacquainted with the Grecian literature, either alleging, that his own genius was ſufficient to conduct him to excellence, or that he was inſtructed by ſome *barbarian* philoſopher ſuperior to Pythagoras. Some, again, affirm, that Pythagoras of Samos flouriſhed about five generations below the times of Numa: but that Pythagoras the Spartan, who won the prize at the Olympic race in the ſixteenth Olympiad, (about the third year of which it was that Numa came to the throne) travelling into Italy, became acquainted with that prince, and aſſiſted him in regulating the government. Hence many Spartan cuſtoms, taught by Pythagoras, were intermixed with the Roman. But this mixture might have another cauſe, as Numa was of Sabine extraction, and the Sabines declare themſelves to have been a Lacedæmonian colony †. It is difficult, however,

* Pythagoras the philoſopher went not into Italy till the reign of the elder Tarquin, which was in the fifty-firſt Olympiad, and four generations (as Dionyſius of Halicarnaſſus tells us) after Numa.

† The ſame Dionyſius informs us, that he found in the hiſtory of the Sabines, that, while Lycurgus was guardian to his nephew Euromus, (Charilaus it ſhould be), ſome of the Lacedæmonians, unable to endure the ſeverity of his laws, fled into Italy, and ſettled firſt at *Pometia*; from whence ſeveral of them removed into the country of the

however, to adjuſt the times exactly, particularly thoſe that are only diſtinguiſhed with the names of the Olympic conquerors; of which, we are told, Hippias, the Elean, made a collection at a late period, without ſufficient vouchers. We ſhall now relate what we have met with moſt remarkable concerning Numa, beginning from that point of time which is moſt ſuitable to our purpoſe.

It was in the thirty-ſeventh year from the building of Rome, and of the reign of Romulus, on the ſeventh of the month of July (which day is now called *Nonæ Caprotinæ*) when that prince went out of the city to offer a ſolemn ſacrifice at a place called the *Goats-Marſh*, in the preſence of the ſenate and great part of the people. Suddenly there happened a great alteration in the air, and the clouds burſt in a ſtorm of wind and hail. The reſt of the aſſembly were ſtruck with terror and fled, but Romulus diſappeared, and could not be found either alive or dead. Upon this, the ſenators fell under a violent ſuſpicion, and a report was propagated againſt them among the people, that having long been weary of the yoke of kingly government, and deſirous to get the power into their own hands, they had murdered the king. Particularly as he had treated them for ſome time in an arbitrary and imperious manner. But they found means to obviate this ſuſpicion, by paying divine honours to Romulus as a perſon that had been privileged from the fate of other mortals, and was only removed to a happier ſcene. Moreover, Proculus, a man of high rank, made oath that he ſaw Romulus carried up to heaven in complete armour, and heard a voice commanding that he ſhould be called *Quirinus*.

Freſh diſturbances and tumults aroſe in the city about the election of a new king, the later inhabitants being not yet thoroughly incorporated with the firſt, the commonalty fluctuating and unſettled in itſelf, and the patricians full of animoſity and jealouſies of each other. All, indeed, agreed that a king ſhould be appointed, but they differed and debated, not only about the perſon to be fixed upon, but from which of the two nations he ſhould be elected. For neither could they who with Romulus

the Sabines, and, uniting with that people, taught them their cuſtoms; particularly thoſe relating to the conduct of war, to fortitude, *patience, and a frugal* and abſtemious manner of living. This colony, *then, ſettled in Italy* 120 years before the birth of Numa.

mulus built the city, endure, that the Sabines, who had been admitted citizens, and obtained a ſhare of the lands, ſhould attempt to command thoſe from whom they had received ſuch privileges; nor yet could the Sabines depart from their claim of giving a king in their turn to Rome, having this good argument in their favour, that, upon the death of Tatius, they had ſuffered Romulus peaceably to enjoy the throne, without a colleague. It was alſo to be conſidered, that they did not come as inferiors to join a ſuperior people, but by their rank and number added ſtrength and dignity to the city that received them. Theſe were the arguments on which they founded their claims. Leſt this diſpute ſhould produce an utter confuſion, whilſt there was no king, nor any ſteerſman at the helm, the ſenators made an order that the hundred and fifty members who compoſed their body *, ſhould each, in their turns, be attired in the robes of ſtate; in the room of *Quirinus*, offer the ſtated ſacrifices to the gods, and deſpatch the whole public buſineſs, fix hours in the day, and ſix hours at night. This diſtribution of time, ſeemed well contrived, in point of equality amongſt the regents, and the change of power from hand to hand prevented its being obnoxious to the people, who ſaw the ſame perſon in one day and one night reduced from a king to a private man. This occaſional adminiſtration the Romans call an *Interregnum*.

But though the matter was managed in this moderate and popular way, the ſenators could not eſcape the ſuſpicions and complaints of the people, that they were changing the government into an oligarchy, and, as they had the direction of all affairs in their hands, were unwilling to have a king. At laſt it was agreed between the two parties, that one nation ſhould chooſe a king out of the whole body of the other. This was conſidered as the

* According to our author in the life of Romulus, the number of the ſenators was 200. Indeed, Dionyſius ſays, that writers differed in this particular, ſome affirming, that 100 ſenators were added to the original number upon the union of the Sabines with the Romans; and others, that only fifty were added. Livy gives the moſt probable account of the manner of the *Interregnum*. The ſenators, he ſays, divided themſelves into decuries or tens. Theſe decuries drew lots which ſhould govern firſt; and the decury, to whoſe lot it fell, enjoyed the ſupreme authority for five days; yet, in ſuch a manner, *that one perſon only* of the governing decury had the enſigns of ſove*reignty at a time.*

the beſt means of putting a ſtop to the preſent contention, and of inſpiring the king with an affection for both parties, ſince he would be gracious to theſe, becauſe they had elected him, and to thoſe as his kindred and country-men. The Sabines leaving the Romans to their option, they preferred a Sabine king of their own electing, to a Roman choſen by the Sabines. Conſulting, therefore, among themſelves *, they fixed upon Numa Pompilius, a Sabine, who was not of the number of thoſe that had migrated to Rome, but ſo celebrated for virtue, that the Sabines received the nomination even with greater applauſe than the Romans themſelves. When they had acquainted the people with their reſolution, they ſent the moſt eminent perſonages of both nations ambaſſadors, to intreat him to come and take upon him the government.

Numa was of Cures, a conſiderable city of the Sabines, from which the Romans, together with the incorporated Sabines, took the name of *Quirites*. He was the ſon of a perſon of diſtinction named Pomponius, and the youngeſt of four brothers. It ſeemed to be by the direction of the gods, that he was born the twenty-firſt of April, the ſame day that Rome was founded by Romulus. His mind was naturally diſpoſed to virtue; and he ſtill farther ſubdued it by diſcipline, patience, and philoſophy; not only purging it of the groſſer and more infamous paſſions, but even of that ambition and rapaciouſneſs which was reckoned honourable amongſt the *barbarians*; perſuaded that true fortitude conſiſts in the conqueſt of appetites by reaſon. On this account, he baniſhed all luxury and ſplendor from his houſe; and both the citizens and ſtrangers found in him a faithful counſellor, and an upright judge. As for his hours of leiſure, he ſpent them not in the purſuits of pleaſure, or ſchemes of profit, but in the worſhip of the gods, and in rational inquiries into their nature and their power. His name became at length ſo illuſtrious, that Tatius, who was the aſſociate of Romulus in the kingdom, having an only daughter named Tatia, beſtowed her upon

* The *interrex*, for the time being, having ſummoned the people, addreſſed them thus: "Romans, elect yourſelves a king; the ſenate "give their conſent; and, if you chooſe a prince worthy to ſucceed "Romulus, the ſenate will confirm your choice." The people were ſo well pleaſed with this condeſcenſion of the ſenate, that they remitted the choice to them.

upon him. He was not, however, ſo much elated with this match as to remove to the court of his father-in-law, but continued in the country of the Sabines, paying his attentions to his own father, who was now grown old. Tatia was partaker of his retirement, and preferred the calm enjoyment of life with her huſband in privacy, to the honours and diſtinction in which ſhe might have lived with her father at Rome. Thirteen years after their marriage ſhe died.

Numa then left the ſociety of the city, and paſſed his time in wandering about alone in the ſacred groves and lawns, in the moſt retired and ſolitary places. Hence the report concerning the goddeſs Egeria chiefly took its riſe *; and it was believed that it was not from any inward ſorrow or melancholy turn that he avoided human converſation, but from his being admitted to that which was more venerable and excellent, from the honour he had of a familiar intercourſe with a divinity that loved him, which led him to happineſs and knowledge more than mortal. It is obvious enough, how much this reſembles many of the ancient ſtories received and delivered down by the Phrygians of Atys †, the Bythenians of Herodotus, and the Arcadians of Endymion; to whom might be added many others, who were thought to have attained to ſuperior felicity, and to be beloved in an extraordinary manner by the gods. And, indeed, it is rational enough to ſuppoſe, that the deity would not place his affection upon horſes or birds, but rather upon human beings, eminently

* Numa's inclination to ſolitude, and his cuſtom of retiring into the ſecret places of the foreſt of Aricia, gave riſe to ſeveral popular opinions. Some believed, that the nymph Egeria herſelf dictated to him the laws, both civil and religious, which he eſtabliſhed. And, indeed, he declared ſo himſelf, in order to procure a divine ſanction to them. But, as no great man is without aſperſions, others have thought, that, under this affected paſſion for woods and caves, was concealed another more real and leſs chaſte. This gave occaſion to that ſarcaſm of Juvenal, in ſpeaking of the grove of Egeria, (*Sat.* iii. ver. 12.)

Hic ubi nocturnæ Numæ conſtituebat amicæ.

Ovid ſays, that to remove her grief for the loſs of Numa, Diana changed her into a fountain which ſtill bears her name. *Metam.* l. xv.

† Atys was ſaid to be beloved by the goddeſs Cybele, and Endymion by Diana; but we believe there is no where elſe any mention made of this Herodotus, or Rhodotus, as Dacier from his manuſcript *calls him.*

nently diſtinguiſhed by virtue; and that he neither diſlikes nor diſdains to hold converſation with a man of wiſdom and piety. But that a *divinity* ſhould be captivated with the external beauty of any human body, is irrational to believe. The Egyptians, indeed, make a diſtinction in this caſe, which they think not an abſurd one, that it is not impoſſible for a woman to be impregnated by the approach of ſome divine ſpirit; but that a man can have no corporeal intercourſe with a goddeſs. But they do not, however, conſider that a mixture, be it of what ſort it may, equally communicates its being. In ſhort, the regard which the gods have for men, though, like a human paſſion, it be called love, muſt be employed in forming their manners, and raiſing them to higher degrees of virtue. In this ſenſe we may admit the aſſertion of the poets, that Phorbas *, Hyacinthus, and Admetus, were beloved by Apollo; and that Hippolytus, the Sicyonian, was equally in his favour; ſo that whenever he ſailed from Cirrha to Sicyon, the prieſteſs, to ſignify Apollo's ſatisfaction, repeated this heroic verſe;

He comes, again the much-loved hero comes.

It is alſo fabled, that Pan was in love with Pindar † on account of his poetry; and that Archilochus and Heſiod ‡, after

* Phorbas was the ſon of Triopas, king of Argos. He delivered the Rhodians from a prodigious number of ſerpents that infeſted their iſland, and particularly from one furious dragon that had devoured a great many people. He was, therefore, ſuppoſed to be dear to Apollo, who had ſlain the Python. After his death he was placed in the heavens, with the dragon he had deſtroyed, in the conſtellation *Ophiucus*, or *Surpentarius*.

Hyacinthus was the ſon of Amyelas, founder of the city of Amyclæ, near Sparta. He was beloved by Apollo and Zephyrus, and was killed in a fit of jealouſy by the latter, who, with a puff of wind, cauſed a quoit thrown by Apollo to fall upon his head. He was changed into a flower which bears his name. *Vide* PAUSAN. de Laconic. l. iii. & OVID. Metam. l. x. fab. 5.

Admetus was the ſon of Pheres, king of Theſſaly. It is ſaid that Apollo kept his ſheep.

† Pindar had a particular devotion for the god Pan, and therefore took up his abode near the temple of Rhea and Pan. He compoſed the hymns which the Theban virgins ſung on the feſtival of that deity; and, it is ſaid, he had the happineſs to hear Pan himſelf ſing ing one of his odes.

‡ Archilochus was ſlain by a ſoldier of Naxos, who was obliged by the prieſteſs of Apollo to make expiation for having killed a man conſecrated to the muſes.——As for Heſiod, the Orchomenians, a people

after their death, were honoured by the heavenly powers for the ſame reaſon. Sophocles, too, (as the ſtory goes) was bleſſed in his life-time with the converſation of the god Æſculapius, of which many proofs ſtill remain; and another deity procured him burial *. Now, if we admit that theſe were ſo highly favoured, ſhall we deny that Zaleucus †, Minos, Zoroaſter, Numa, and Lycurgus, kings and lawgivers, were happy in the ſame reſpect? Nay, rather, we ſhall think, that the gods might ſeriouſly converſe with ſuch excellent perſons as theſe, to inſtruct and encourage them in their great attempts; whereas, if they indulged poets and muſicians in the ſame grace, it muſt be by way of diverſion. To ſuch as are of another opinion, I ſhall ſay, however, with Bacchylides, *The way is broad.* For it is no unplauſible account of the matter which others give, when they tell us, that Lycurgus, Numa, and other great men, finding their people difficult to manage, and alterations to be made in their ſeveral governments, pretended commiſſions from heaven, which were ſalutary, at leaſt to thoſe for whom they were invented.

Numa was now in his fortieth year, when ambaſſadors came from Rome to make him an offer of the kingdom. The ſpeakers were Proculus and Veleſus, whom the people before had caſt their eyes upon for the royal dignity, the Romans being attached to Proculus, and the Sabines to Veleſus. As they imagined that Numa would gladly embrace his good fortune, they made but a ſhort ſpeech. They found it, however, no eaſy matter to perſuade him, but were obliged to make uſe of much intreaty to draw him from that peaceful retreat he was ſo fond of, to the government of a city born, as it were, and brought up in war. In the preſence, therefore, of his father, and one of his kinſmen, named Marcius, he gave them this anſwer:

people of Bœotia, being terribly afflicted by a plague, were ordered by the oracle to remove the bones of that poet, from Naupactus in Ætolia, into their country.

* Sophocles died at Athens, while Lyſander was carrying on the ſiege of the city; and Bacchus is ſaid to have appeared to the Spartan general in a dream, and ordered him to permit the new Athenian Syren to be buried at Decelea.

† Zaleucus gave laws to the Locrians in Magna Græcia; Zoroaſter, one of the *magi*, and king of the Bactrians, to his own ſubjects; and Minos to the people of Crete.

anſwer: "Every change of human life has its dangers; "but when a man has a ſufficiency for every thing, and "there is nothing in his preſent ſituation to be com- "plained of, what but madneſs can lead him from his "uſual track of life, which, if it has no other advantage, "has that of certainty, to experience another as yet "doubtful and unknown? But the dangers that attend "this government are beyond an uncertainty, if we "may form a judgment from the fortunes of Romulus, "who laboured under the ſuſpicion of taking off Tatius, "his colleague, and was ſuppoſed to have loſt his own "life with equal injuſtice. Yet Romulus is celebrated "as a perſon of divine origin, as ſupernaturally nou- "riſhed, when an infant, and moſt wonderfully pre- "ſerved. For my part, I am only of mortal race, and "you are ſenſible my nurſing and education boaſt of no- "thing extraordinary. As for my character, if it has "any diſtinction, it has been gained in a way not likely "to qualify me for a king, in ſcenes of repoſe and em- "ployments by no means arduous. My genius is in- "clined to peace, my love has long been fixed upon it, "and I have ſtudiouſly avoided the confuſion of war: I "have alſo drawn others, ſo far as my influence ex- "tended, to the worſhip of the gods, to mutual offices "of friendſhip, and to ſpend the reſt of their time in "tilling the ground, and feeding cattle. The Romans "may have unavoidable wars left upon their hands by "their late king, for the maintaining of which you have "need of another more active and more enterpriſing. "Beſides the people are of a warlike diſpoſition, ſpirited "with ſucceſs, and plainly enough diſcover their incli- "nation to extend their conqueſts. Of courſe, therefore, "a perſon who has ſet his heart upon the promoting of "religion and juſtice, and drawing men off from the "love of violence and war, would ſoon become ridi- "culous and contemptible to a city that has more oc- "caſion for a general than a king."

Numa, in this manner declining the crown, the Romans, on the other hand, exerted all their endeavours to obviate his objections, and begged of him not to throw them into confuſion and civil war again, as there was no other whom both parties would unanimouſly elect. When the ambaſſadors had retired, his father and his friend Marcius privately urged him, by all the arguments in their power, to

receive this great and valuable gift of heaven. "If contented, ſaid they, with a competence, you deſire not "riches, nor aſpire after the honour of ſovereignty, "having a higher and better diſtinction in virtue; yet "conſider that a king is the miniſter of God, who now "awakens, and puts in action your native wiſdom and "juſtice; decline not, therefore, an authority, which to "a wiſe man is a field for great and good actions; where "dignity may be added to religion, and men may be "brought over to piety, in the eaſieſt and readieſt way, "by the influence of the prince. Tatius, though a "ſtranger, was beloved by this people, and they pay "divine honours to the memory of Romulus. Beſides, "who knows, as they are victorious, but they may be "ſatiated with war, and having no farther wiſh for "triumphs and ſpoils, may be deſirous of a mild and "juſt governor for the eſtabliſhing of good laws, and the "ſettling of peace? But ſhould they be ever ſo ardently "inclined to war, yet is it not better to turn their violence another way, and to be the centre of union and "friendſhip between the country of the Sabines, and ſo "great and flouriſhing a ſtate as that of Rome?" Theſe inducements we are told, were ſtrengthened by auſpicious omens, and by the zeal and ardour of his fellow-citizens, who as ſoon as they had learned the ſubject of the embaſſy, went in a body to entreat him to take the government upon him, as the only means to appeaſe all diſſenſions, and effectually incorporate the two nations into one.

When he had determined to go, he offered ſacrifice to the gods, and then ſet forward to Rome. Struck with love and admiration of the man, the ſenate and people met him on the way; the women welcomed him with bleſſings and ſhouts of joy; the temples were crowded with ſacrifices; and ſo univerſal was the ſatisfaction, that the city might ſeem to have received a kingdom, inſtead of a king. When they were come into the *Forum*, Spurius Vettius, whoſe turn it then was to be *Interrex*, put it to the vote, whether Numa ſhould be king, and all the citizens agreed to it with one voice. The robes and other diſtinctions of royalty then were offered him, but he commanded them to ſtop, as his authority yet wanted the ſanction of heaven. Taking therefore, with him the *prieſts and augurs*, he went up to the *Capitol*, which the

Romans,

Romans at that time called the *Tarpeian* rock. There the chief of the *augurs* covered the head of Numa *, and turned his face towards the south; then standing behind him, and laying his right hand upon his head, he offered up his devotions, and looked around him, in hopes of seeing birds, or some other signal from the gods. An incredible silence reigned among the people, anxious for the event, and lost in suspence, till the auspicious birds appeared and passed on the right hand. Then Numa took the royal robe, and went down from the mount to the people, who received him with loud acclamations, as the most pious of men, and most beloved of the gods.

His first act of government was to discharge the body of three hundred men, called *Celeres* †, whom Romulus always kept about his person as guards; for he neither chose to distrust those who put a confidence in him, nor to reign over a people that could distrust him. In the next place, to the priests of Jupiter and Mars he added one for Romulus, whom he styled *Flamen Quirinalis*. *Flamines* was a common name for priests before that time, and it is said to have been corrupted from *Pilamines*, a term derived from *Piloi*, which in Greek signifies *caps* ‡, (for they wore, it seems, a kind of caps or hoods;) and the Latin language had many more Greek words mixed with it then, than it has at this time. Thus royal mantles were by the Romans called *Kænæ*, which Juba assures us was from the Greek *Chlænæ*, and the name

* So it is in the text of Plutarch, as it now stands; but it appears from Livy, that the *augur* covered his own head, not that of Numa, *Augur ad lævam ejus, capite velato, sedem cepit*, &c. And indeed, the augur always covered his head in a gown peculiar to his office, called *Læna*, when he made his observations. Mezeray reconciles these writers, and removes the seeming mistake of Plutarch, by a reading which Francis Robortel had found in an ancient manuscript, τον μεν εις μεσιεμβριαν τρεψας, εγκεκαλυμμενος αυτος, και παραστας εξονιθεν. If this be considered only as an emendation, it is a very good one.

† Numa did not make use of them as guards, but as inferior ministers, who were to take care of the sacrifices, under the direction of the tribunes, who had commanded them in their military capacity.

‡ Others think they took their names from the flame-coloured tufts they had on their caps. They were denominated from the particular god to whom their ministry was confined, as *Flamen Dialis*, the Priest of Jupiter, *Flamen Martialis*, the Priest of Mars.

of *Camillus* *, given to the youth who ſerved in the temple of Jupiter, and who was to have both his parents alive, was the ſame which ſome of the Greeks give to Mercury, on account of his being an attendant of that god.

Numa having ſettled theſe matters with a view to eſtabliſh himſelf in the people's good graces, immediately after attempted to ſoften them, as iron is ſoftened by fire, and to bring them from a violent and warlike diſpoſition, to a juſter and more gentle temper. For, if any city ever was *in a ſtate of inflammation*, as Plato expreſſes it, Rome certainly was, being compoſed at firſt of the moſt hardy and reſolute men, whom boldneſs and deſpair had driven thither from all quarters, nouriſhed and grown up to power by a ſeries of wars, and ſtrengthened even by blows and conflicts, as piles fixed in the ground become firmer under the ſtrokes of the rammer. Perſuaded that no ordinary means were ſufficient to form and reduce ſo high-ſpirited and untractable a people to mildneſs and peace, he called in the aſſiſtance of religion. By ſacrifices, religious dances, and proceſſions, which he appointed, and wherein himſelf officiated, he contrived to mix the charms of feſtivity and ſocial pleaſure with the ſolemnity of the ceremonies. Thus he ſoothed their minds, and calmed their fierceneſs and martial fire. Sometimes alſo, by acquainting them with prodigies from heaven, by reports of dreadful apparitions and menacing voices, he inſpired them with terror, and humbled them with ſuperſtition. This was the principal cauſe of the report, that he drew his wiſdom from the ſources of Pythagoras: For a great part of the philoſophy of the latter, as well as the government of the former, conſiſted in religious attentions and the worſhip of the gods. It is likewiſe ſaid, that his ſolemn appearance and air of ſanctity, was copied from Pythagoras. That philoſopher had ſo far tamed an eagle, that, by pronouncing certain words,

* Camillus is derived from the Bœotic καδμιλος, which properly ſignifies a ſervitor. In every temple there was a youth of quality, whoſe buſineſs it was to miniſter to the prieſt. It was neceſſary that the father and mother of the youth ſhould be both alive; for which reaſon Plutarch makes uſe of the word αμφιθαλης, which the Latins call *patrimum et matrimum*.

words, he could stop it in its flight, or bring it down; and passing through the multitudes assembled at the Olympic games, he shewed them his golden thigh; besides other arts and actions, by which he pretended to something supernatural. This led Timon the Phliasian to write,

> To catch applause Pythagoras affects
> A solemn air and grandeur of expression.

But Numa feigned that some goddess or mountain nymph, favoured him with her private regards, (as we have already observed) and that he had moreover frequent conversations with the muses. To the latter he ascribed most of his revelations; and there was one in particular that he called *Tacita*, as much as to say, the *muse of silence* *, whom he taught the Romans to distinguish with their veneration. By this, too, he seemed to shew his knowledge and approbation of the Pythagorean precept of silence.

His regulations concerning images seem likewise to have some relation to the doctrine of Pythagoras; who was of opinion that the First Cause was not an object of sense, nor liable to passion, but invisible, incorruptible, and discernible only by the mind. Thus Numa forbad the Romans to represent the Deity in the form either of man or beast. Nor was there among them formerly any image or statue of the Divine Being: During the first hundred and seventy years they built temples, indeed, and other sacred domes, but placed in them no figure of any kind; persuaded that it is impious to represent things divine by what is perishable, and that we can have no conception of God but by the understanding. His sacrifices, too, resembled the Pythagorean worship: For they were without any effusion of blood, consisting chiefly of flour, libations of wine, and other very simple and unexpensive things.

To these arguments other circumstances are added, to prove that these two great men were acquainted with each

* The common reading of the text is, οἷον σιωπηλην η νεαν. The word νεαν signifies young; but it should undoubtedly be read ενεαν *silent*, *mute*, not only from the analogy of the sense, and the conjecture of Stephens, but on the authority of a manuscript. In the city of Erythræ, there was a temple of Minerva, where the priestess was called *Hesychia*, that is, *the composed*, *the silent*.

other. One of which is, that Pythagoras was enrolled a citizen of Rome. This account we have in an addreſs to Antenor from Epicharmus, a writer of comedy, and a very ancient author, who was himſelf of the ſchool of Pythagoras *. Another is, that Numa having four ſons †, called one of them Mamercus, after the name of a ſon of Pythagoras. From him too, they tell us, the Æmilian family is deſcended, which is one of the nobleſt in Rome; the king having given him the ſurname of Æmilius, on account of his graceful and engaging manner of ſpeaking. And I have myſelf been informed by ſeveral perſons in Rome, that the Romans being commanded by the oracle to erect two ſtatues ‡, one to the wiſeſt, and the other to the braveſt of the Grecians, ſet up in braſs the figures of Pythagoras and Alcibiades. But as theſe matters are very dubious, to ſupport or refute them farther would look like the juvenile affectation of diſpute.

To Numa is attributed the inſtitution of that high order of prieſts called *Pontifices* ||, over which he is ſaid to have preſided himſelf. Some ſay, they were called *Pontifices*,

* As Πυθαγορικης διατριβης μετχηκως, does not neceſſarily ſignify *ſcholar to Pythagoras*, we have rendered it *of the ſchool of Pythagoras*, or *a Pythagorean*, to avoid involving Plutarch in a glaring anachroniſm. According to the *Marmora Oxon.* Epicharmus flouriſhed in the year before Chriſt 472; and it is certain it muſt have been about that time, becauſe he was at the court of Hiero.

† Some writers, to countenance the vanity of certain noble families in Rome, in deducing their genealogy from Numa, have given that prince four ſons. But the common opinion is, that he had only one daughter, named Pompilia. The Æmilii were one of the moſt conſiderable families in Rome, and branched into the Lepidi, the Pauli, and the Papi. The word *Æmulus* or *Æmylus*, in Greek, ſignifies *gentle, graceful.*

‡ Pliny tells us, (l. xxxiv. c. 5.) it was in the time of their war with the Samnites, that the Romans were ordered to ſet up theſe ſtatues; that they were accordingly placed in the *comitium*; and that they remained there till the dictatorſhip of Sylla. The oracle, by this direction, probably intimated, that the Romans, if they deſired to be victorious, ſhould imitate the wiſdom and valour of the Greeks.

|| Numa created four, who were all patricians. But, in the year of Rome 453 or 454, four plebeians were added to the number. The king himſelf is here aſſerted to have been the chief of them, or *pontifex maximus*; though Livy attributes that honour to another perſon of the ſame name, *viz.* Numa Marcius, the ſon of Marcius, one of the ſenators. It ſeems, however, not improbable, that Numa, who was *of ſo religious a turn*, reſerved the chief dignity in the prieſthood to *himſelf, as kings* had done in the firſt ages of the world, and as the *emperors of Rome* did afterwards.

offices, as employed in the ſervice of thoſe *powerful* gods that govern the world; for *potens* in the Roman language ſignifies *powerful*. Others, from their being ordered by the lawgiver to perform ſuch ſecret offices as were in their *power*, and ſtanding excuſed when there was ſome great impediment. But moſt writers aſſign a ridiculous reaſon for the term, as if they were called *Pontifices* from their offering ſacrifices upon the *bridge*, which the Latins call *pontem*, ſuch kind of ceremonies it ſeems being looked upon as the moſt ſacred, and of greateſt antiquity. Theſe prieſts, too, are ſaid to have been commiſſioned to keep the bridges in repair, as one of the moſt indiſpenſable parts of their holy office. For the Romans conſidered it as an execrable impiety to demoliſh the wooden bridge; which, we are told, was built without iron, and put together with pins of wood only, by the direction of ſome oracle. The ſtone bridge was built many ages after, when Æmilius was quæſtor. Some, however, inform us, that the wooden bridge was not conſtructed in the time of Numa, having the laſt hand put to it by Ancus Marcius, who was grandſon to Numa by his daughter.

The *pontifex maximus*, chief of theſe prieſts, is interpreter of all ſacred rites, or rather a ſuperintendant of religion, having the care not only of public ſacrifices, but even of private rites and offerings, forbidding the people to depart from the ſtated ceremonies, and teaching them how to honour and propitiate the gods. He had alſo the inſpection of the holy virgins called *Veſtals*: For to Numa is aſcribed the ſacred eſtabliſhment of the veſtal virgins, and the whole ſervice with reſpect to the perpetual fire, which they watch continually. This office ſeems appropriated to them, either becauſe fire, which is of a pure and incorruptible nature, ſhould be looked after by perſons untouched and undefiled, or elſe becauſe virginity, like fire is barren and unfruitful. Agreeably to this laſt reaſon, at the places in Greece, where the ſacred fire is preſerved unextinguiſhed, as at Delphi and Athens, not virgins, but widows paſt child-bearing, have the charge of it. If it happens by any accident to be put out, as the ſacred lamp is ſaid to have been at Athens, under the tyranny of Ariſtion *; at Delphi, when the

* This Ariſtion held out a long time againſt Sylla, who beſieged and took Athens in the time of the Mithridatic war. Ariſtion himſelf committed

temple was burnt by the Medes; and at Rome, in the Mithridatic war, as alſo in the civil war *, when not only the fire was extinguiſhed, but the altar overturned; it is not to be lighted again from another fire, but new fire is to be gained by drawing a pure and unpolluted flame from the ſun beams. They kindle it generally with concave veſſels of braſs, formed by the Conic ſection of a rectangled triangle, whoſe lines from the circumference meet in one central point. This being placed againſt the ſun, cauſes its rays to converge in the centre, which, by reflection, acquiring the force and activity of fire, rarefy the air, and immediately kindle ſuch light and dry matter as they think fit to apply †. Some are of opinion, that the ſacred virgins have the care of nothing but the perpetual fire. But others ſay they have ſome private rites beſides, kept from the ſight of all but their own body, concerning which I have delivered in the life of Camillus, as much as it was proper to inquire into or declare.

It is reported that at firſt only two virgins were conſecrated by Numa, whoſe names were Gegania and Verania; afterwards two others Canuleia and Tarpeia; to whom Servius added two more; and that number has continued to this time. The *veſtals* were obliged by the king to preſerve their virginity for thirty years. The firſt ten years they ſpent in learning their office; the next ten in putting in practice what they had learned; and the third period in the inſtructing of others. At the concluſion of this time, ſuch as choſe it had liberty to marry, and quitting their ſacred employment, to take up ſome other. However, we have account of but very few that accepted this indulgence, and thoſe did not proſper. They generally became a prey to repentance and regret, from

committed innumerable outrages in the city, and was at laſt the cauſe of its being ſacked and plundered. As for the ſacred fire, it was kept in the temple of Minerva.

* Livy tells us (l. 86.) that towards the concluſion of the civil war between Sylla and Marius, Mutius Scævola, the pontiff, was killed at the entrance of the temple of Veſta; but we do not find that the ſacred fire was extinguiſhed. And even when that temple was burnt, towards the end of the firſt Punic war, L. Cecilius Metellus, then pontiff, ruſhed through the flames, and brought off the *Palladium* and other ſacred things, though with the loſs of his ſight.

† *Burning glaſſes* were invented by Archimedes, who flouriſhed *500 years after Numa.*

from whence the reſt, inſpired with a religious fear, were willing to end their lives under the ſame inſtitution.

The king honoured them with great privileges, ſuch as power to make a will during their father's life, and to tranſact their other affairs without a guardian, like the mothers of three children now. When they went abroad, they had the *faſces* carried before them *; and if, by accident, they met a perſon led to execution, his life was granted him. But the *veſtal* was to make oath † that it was by chance ſhe met him, and not by deſign. It was death to go under the chair in which they were carried.

For ſmaller offences theſe virgins were puniſhed with ſtripes; and ſometimes the *pontifex maximus* gave them the diſcipline naked, in ſome dark place, and under the cover of a veil: But ſhe that broke her vow of chaſtity was buried alive by the *Colline* gate. There, within the walls, is raiſed a little mount of earth, called in Latin *Agger*; under which is prepared a ſmall cell, with ſteps to deſcend to it. In this are placed a bed, a lighted lamp, and ſome ſlight proviſions, ſuch as bread, water, milk, and oil, as they thought it impious to take off a perſon conſecrated with the moſt awful ceremonies, by ſuch a death as that of famine ‡. The criminal is carried to puniſhment through the *Forum*, in a litter well covered without, and bound up in ſuch a manner that her cries cannot be heard. The people ſilently make way for the litter, and follow it with marks of extreme ſorrow and dejection. There is no ſpectacle more dreadful than this, nor any day which the city paſſes in a more melancholy manner. When the litter comes to the place appointed, the officers looſe the cords, the high-prieſt, with hands lifted up towards heaven, offers up ſome private prayers juſt before the fatal minute, then takes out the priſoner, who is covered with a veil, and places her upon the ſteps which lead down to the cell: after this, he retires with

* This honour was not conferred upon them by Numa, but by the triumvirate in the year of Rome 712.

† Neither a veſtal nor a prieſt of Jupiter, was obliged to take an oath. They were believed without that ſolemnity.

‡ There ſeems to be ſomething improbable and inconſiſtent in this. Of what uſe could proviſions be to the veſtal, who, when the grave was cloſed upon her, muſt expire thro' want of air? Or, if ſhe could make uſe of thoſe proviſions, was ſhe not at laſt to die by famine? Perhaps what Plutarch here calls proviſions were materials for ſome *ſacrifice*.

the reſt of the prieſts, and when ſhe is gone down, the ſteps are taken away, and the cell is covered with earth; ſo that the place is made level with the reſt of the mount. Thus were the *veſtals* puniſhed that preſerved not their chaſtity.

It is alſo ſaid, that Numa built the temple of *Veſta*, where the perpetual fire was to be kept*, in an orbicular form, not intending to repreſent the figure of the earth, as if that was meant by *Veſta*, but the frame of the univerſe, in the centre of which the Pythagoreans place the element of fire†, and give it the name of *Veſta* and *Unity*. The earth they ſuppoſe not to be without motion, nor ſituated in the centre of the world, but to make its revolution round the ſphere of fire, being neither one of the moſt valuable nor principal parts of the great machine. Plato, too, in his old age, is reported to have been of the ſame opinion, aſſigning the earth a different ſituation from the centre, and leaving that, as the place of honour, to a nobler element.

The *Pontifices*, were, moreover, to preſcribe the form of funeral rites to ſuch as conſulted them. Numa himſelf taught them to look upon the laſt offices to the dead as no pollution. He inſtructed them to pay all due honour to the infernal gods, as receiving the moſt excellent part of us, and more particularly to venerate the goddeſs *Libitina*, as he called her, who preſides over funeral ſolemnities; whether he meant by her *Proſerpine*, or rather Venus‡, as ſome of the moſt learned Romans ſuppoſe; not improperly aſcribing to the ſame divine power the care of our birth and of our death.

He himſelf likewiſe fixed the time of mourning, according to the different ages of the deceaſed. He allowed none for a child that died under three years of age; and for one older the mourning was only to laſt as many months as he lived years, provided thoſe were not more

* Dionyſius of Halicarnaſſus (l. ii.) is of opinion, and probably he is right, that Numa did build the temple of *Veſta* in a round form, to repreſent the figure of the earth; for by *Veſta* they meant the earth.

† That this was the opinion of Philolaus and other Pythagoreans is well known: but Diogenes Laërtius tells us, that Pythagoras himſelf held the earth to be the centre.

‡ This Venus *Libitina* was the ſame with Proſerpine. She was *called at Delphi Venus Epitumbia*. Pluto was the Jupiter of the *ſhades below; and there they had their Mercury too.*

more than ten. The longeſt mourning was not to continue above ten months, after which ſpace widows were permitted to marry again: but ſhe that took another huſband before that term was out, was obliged by his decree to ſacrifice a cow with calf*.

Numa inſtituted ſeveral other ſacred orders; two of which I ſhall mention, the *Salii* † and *Feciales* ‡, which afford particular proofs of his piety. The *Feciales*, who were like the *Irenophylakes*, or *guardians of the peace*, among the Greeks, had, I believe, a name expreſſive of their office; for they were to *act* and mediate between the two parties, to decide their differences by reaſon, and not ſuffer them to go to war till all hopes of juſtice were loſt. The Greeks call ſuch a peace *Irene*, as puts an end to ſtrife, not by mutual violence, but in a rational way. In like manner, the *feciales* or *heralds*, were often deſpatched to

* Such an unnatural ſacrifice was intended to deter the widows from marrying again before the expiration of their mourning. Romulus's year conſiſting but of ten months, when Numa afterwards added two months more, he did not alter the time he had before ſettled for mourning; and therefore, though after that time we often meet with *Luctus annus*, or a year's mourning, we muſt take it only for the old year of Romulus.

The ordinary colour to expreſs their grief, uſed alike by both ſexes, was black, without trimmings. But after the eſtabliſhment of the empire, when abundance of colours came in faſhion, the old primitive white grew ſo much into contempt, that it became peculiar to the women for their mourning. *Vide* PLUT. *Quæſt. Rom.*

There were ſeveral accidents which often occaſioned the concluding of a public mourning, or ſuſpenſion of a private one, before the fixed time; ſuch as the dedication of a temple, the ſolemnity of public games or feſtivals, the ſolemn luſtration performed by the cenſor, and the diſcharging of a vow made by a magiſtrate or a general. They likewiſe put off their mourning habit when a father, brother, or ſon, returned from captivity, or when ſome of the family were advanced to a conſiderable employment.

† The *Salii* were the guardians of the *Ancilia*, or twelve ſhields hung up in the temple of Mars. They took their name from their dancing in the celebration of an annual feſtival inſtituted in memory of a miraculous ſhield, which, Numa pretended, fell down from heaven.

‡ Dionyſius of Halicarnaſſus finds them among the Aborigines; and Numa is ſaid to have borrowed the inſtitution from the people of Latium. He appointed twenty *feciales* choſen out of the moſt eminent families in Rome, and ſettled them in a college. The *pater patratus*, who made peace, or denounced war, was probably one of their body ſelected for that purpoſe, becauſe he had both a father and a ſon alive. *Liv. l. i. c. 24.*

to ſuch nations as had injured the Romans to perſuade them to entertain more equitable ſentiments: if they rejected their application, they called the gods to witneſs, with imprecations againſt themſelves and their country, if their cauſe was not juſt; and ſo they declared war. But if the *feciales* refuſed their ſanction, it was not lawful for any Roman ſoldier, nor even for the king himſelf, to begin hoſtilities. War was to commence with their approbation, as the proper judges whether it was juſt, and then the ſupreme magiſtrate was to deliberate concerning the proper means of carrying it on. The great misfortunes which befel the city from the Gauls, are ſaid to have proceeded from the violation of theſe ſacred rites. For when thoſe barbarians were beſieging Cluſium, Fabius Ambuſtus was ſent ambaſſador to their camp, with propoſals of peace in favour of the beſieged. But receiving a harſh anſwer, he thought himſelf releaſed from his character of ambaſſador, and raſhly taking up arms for the Cluſians, challenged the braveſt man in the Gauliſh army. He proved victorious, indeed, in the combat, for he killed his adverſary, and carried off his ſpoils: but the Gauls, having diſcovered who he was, ſent a herald to Rome to accuſe Fabius of bearing arms againſt them, contrary to treaties and good faith, and without a declaration of war. Upon this the *feciales* exhorted the ſenate to deliver him up to the Gauls; but he applied to the people, and being a favourite with them, was ſcreened from the ſentence. Soon after this, the Gauls marched to Rome, and ſacked the whole city except the capitol; as we have related at large in the life of Camillus.

The order of prieſts called *Salii*, is ſaid to have been inſtituted on this occaſion: In the eighth year of Numa's reign, a peſtilence prevailed in Italy; Rome alſo felt its ravages. While the people were greatly dejected, we are told that a brazen buckler fell from heaven into the hands of Numa. Of this he gave a very wonderful account, received from Egeria and the muſes: That the buckler was ſent down for the preſervation of the city, and ſhould be kept with great care: That eleven others ſhould be made as like it as poſſible in ſize and faſhion, in order, that if any perſon were diſpoſed to ſteal it, he might not be able to diſtinguiſh that which fell from heaven from the reſt. He farther declared, that the place, and the meadows about it, where he frequently converſed with the

the muſes, ſhould be conſecrated to thoſe divinities; and that the ſpring which watered the ground, ſhould be ſacred to the uſe of the veſtal virgins, daily to ſprinkle and purify their temple. The immediate ceſſation of the peſtilence is ſaid to have confirmed the truth of this account. Numa then ſhewed the buckler to the artiſts, and commanded them to exert all their ſkill for an exact reſemblance. They all declined the attempt, except Veturius Mamurius, who was ſo ſucceſsful in the imitation, and made the other eleven ſo like it, that not even Numa himſelf could diſtinguiſh them. He gave theſe bucklers in charge to the *Salii*; who did not receive their name, as ſome pretend, from Salius of Samothrace or Mantinea, that taught the way of dancing in arms, but rather from the Subſultive dance itſelf, which they lead up along the ſtreets, when in the month of March they carry the ſacred bucklers through the city. On that occaſion they are habited in purple veſts, girt with broad belts of braſs; they wear alſo brazen helmets, and carry ſhort ſwords, with which they ſtrike upon the bucklers, and to thoſe ſounds they keep time with their feet. They move in an agreeable manner, performing certain involutions and evolutions in a quick meaſure, with vigour, agility, and eaſe.

Theſe bucklers are called *Ancilia*, from the form of them. For they are neither circular, nor yet like the *pelta*, ſemicircular, but faſhioned in two crooked indented lines, the extremities of which meeting cloſe, form a curve, in Greek *ancylon*. Or elſe they may be ſo named from the *ancon*, or *bend of the arm*, on which they are carried. This account of the matter we have from Juba, who is very deſirous to derive the term from the Greek. But if we muſt have an etymology from that language, it may be taken from their deſcending, *anekathen*, from on high; or from *akeſis*, their healing of the ſick; or from *auchmon luſis*, their putting an end to the drought; or laſtly, from *anaſcheſis*, deliverance from calamities: For which reaſon alſo Caſtor and Pollux were by the Athenians called *anakes*. The reward Mamurius had for his art, was, we are told, an ode, which the Salians ſung in memory of him, along with the Pyrrhic dance. Some, however, ſay, it was not *Veturius Mamurius*, who was celebrated in that compoſition, but *vetus memoria*, the *ancient remembrance* of the thing.

After

After Numa had inſtituted theſe ſeveral orders of prieſts, he erected a royal palace, called *Regia*, near the temple of Veſta; and there he paſſed moſt of his time, either in performing ſome ſacred function, or inſtructing the prieſts, or, at leaſt, in converſing with them on ſome divine ſubject. He had alſo another houſe upon the *Quirinal* mount, the ſituation of which they ſtill ſhew us. In all public ceremonies and proceſſions of the prieſts, a herald went before, who gave notice to the people to keep holiday. For, as they tell us, the Pythagoreans would not ſuffer their diſciples to pay any homage or worſhip to the gods in a curſory manner, but required them to come prepared for it by meditation at home; ſo Numa was of opinion, that his citizens ſhould neither ſee nor hear any religious ſervice in a ſlight or careleſs way, but, diſengaged from other affairs, bring with them that attention, which an object of ſuch importance required. The ſtreets and ways, on ſuch occaſions, were cleared of clamour, and all manner of noiſe which attends manual labour, that the ſolemnities might not be diſturbed. Some veſtiges of this ſtill remain; for when the conſul is employed either in augury or ſacrificing, they call out to the people, *Hoc age; Mind this*, and thus admoniſh them to be orderly and attentive.

Many other of his inſtitutions reſemble thoſe of the Pythagoreans. For as theſe had precepts, which enjoined not to ſit upon a buſhel *; not to ſtir the fire with a ſword †; not to turn back upon a journey ‡; to offer an odd number to the celeſtial gods, and an even one to the terreſtrial ||; the ſenſe of which precepts is hid from the vulgar: ſo ſome of Numa's have a concealed meaning; as, not to offer to the gods wine proceeding from

* That is, not to give up ourſelves to idleneſs.

† Not to irritate him who is already angry.

‡ In another place Plutarch gives this precept thus, *Never return from the borders.* But the ſenſe is the ſame: Die like a man; do not long after life, when it is departing, or wiſh to be young again.

|| The Pagans looked on an odd number as the more perfect, and the ſymbol of concord, becauſe it cannot be divided into two equal parts, as the even number may, which is therefore the ſymbol of diviſion. This prejudice was not only the reaſon why the firſt month was conſecrate to the celeſtial, and the ſecond to the terreſtrial deities; but gave birth to a thouſand ſuperſtitious practices, which in ſome countries are ſtill kept up by thoſe whom reaſon and religion *ought to have undeceived.*

from a vine unpruned; nor to ſacrifice without meal *; to turn round when you worſhip †; and to ſit down when you have worſhipped‡. The two firſt precepts ſeem to recommend agriculture as a part of religion. And the turning round in adoration, is ſaid to repreſent the circular motion of the world. But I rather think, that as the temples opened towards the eaſt, ſuch as entered them neceſſarily turning their backs upon the riſing ſun, made a half turn to that quarter, in honour of the god of day, and then completed the circle, as well as their devotions, with their faces towards the god of the temple. Unleſs, perhaps, this change of poſture may have an ænigmatical meaning, like the Egyptian wheels, admoniſhing us of the inſtability of every thing human, and preparing us to acquieſe and reſt ſatisfied with whatever turns and changes the divine Being allots us. As for ſitting down after an act of religion, they tell us it was intended as an omen of ſucceſs in prayer, and of laſting happineſs afterwards. They add, that as actions are divided by intervals of reſt, ſo when one buſineſs was over, they ſat down in the preſence of the gods, that under their auſpicious conduct they might begin another. Nor is this repugnant to what has been already advanced; ſince the lawgiver wanted to accuſtom us to addreſs the deity, not in the midſt of buſineſs or hurry, but when we have time and leiſure to do it as we ought.

By this ſort of religious diſcipline the people became ſo tractable, and were impreſſed with ſuch a veneration of Numa's power, that they admitted many improbable, and even fabulous tales, and thought nothing incredible or impoſſible which he undertook. Thus he is ſaid to have invited many of the citizens to his table ‖, where he took care the veſſels ſhould be mean, and the proviſions plain and inelegant; but after they were ſeated, he told them,

* The principal intention of this precept might be to wean them from ſacrifices of blood, and to bring them to offer only cakes and figures of animals made of paſte.

† Probably to repreſent the immenſity of the Godhead.

‡ Dionyſius tells us, that Numa ſhewed theſe Romans all the rooms of his palace in the morning, meanly furniſhed, and without any ſigns of a great entertainment; that he kept them with him great part of the day; and when they returned to ſup with him by invitation in the evening, they found every thing ſurpriſingly magnificent. It is likely, Numa imputed the change to his inviſible friend.

After Numa had inſtituted theſe ſeveral orders of prieſts, he erected a royal palace, called *Regia*, near the temple of Veſta; and there he paſſed moſt of his time, either in performing ſome ſacred function, or inſtructing the prieſts, or, at leaſt, in converſing with them on ſome divine ſubject. He had alſo another houſe upon the *Quirinal* mount, the ſituation of which they ſtill ſhew us. In all public ceremonies and proceſſions of the prieſts, a herald went before, who gave notice to the people to keep holiday. For, as they tell us, the Pythagoreans would not ſuffer their diſciples to pay any homage or worſhip to the gods in a curſory manner, but required them to come prepared for it by meditation at home; ſo Numa was of opinion, that his citizens ſhould neither ſee nor hear any religious ſervice in a ſlight or careleſs way, but, diſengaged from other affairs, bring with them that attention, which an object of ſuch importance required. The ſtreets and ways, on ſuch occaſions, were cleared of clamour, and all manner of noiſe which attends manual labour, that the ſolemnities might not be diſturbed. Some veſtiges of this ſtill remain; for when the conſul is employed either in augury or ſacrificing, they call out to the people, *Hoc age; Mind this*, and thus admoniſh them to be orderly and attentive.

Many other of his inſtitutions reſemble thoſe of the Pythagoreans. For as theſe had precepts, which enjoined not to ſit upon a buſhel *; not to ſtir the fire with a ſword †; not to turn back upon a journey ‡; to offer an odd number to the celeſtial gods, and an even one to the terreſtrial ||; the ſenſe of which precepts is hid from the vulgar: ſo ſome of Numa's have a concealed meaning; as, not to offer to the gods wine proceeding from

* That is, not to give up ourſelves to idleneſs.

† Not to irritate him who is already angry.

‡ In another place Plutarch gives this precept thus, *Never return from the borders.* But the ſenſe is the ſame: Die like a man; do not long after life, when it is departing, or wiſh to be young again.

|| The Pagans looked on an odd number as the more perfect, and the ſymbol of concord, becauſe it cannot be divided into two equal parts, as the even number may, which is therefore the ſymbol of diviſion. This prejudice was not only the reaſon why the firſt month was conſecrate to the celeſtial, and the ſecond to the terreſtrial deities; but gave birth to a thouſand ſuperſtitious practices, which in ſome countries are ſtill kept up by thoſe whom reaſon and religion *ought to have* undeceived.

from a vine unpruned; nor to ſacrifice without meal *; to turn round when you worſhip †; and to ſit down when you have worſhipped‡. The two firſt precepts ſeem to recommend agriculture as a part of religion. And the turning round in adoration, is ſaid to repreſent the circular motion of the world. But I rather think, that as the temples opened towards the eaſt, ſuch as entered them neceſſarily turning their backs upon the riſing ſun, made a half turn to that quarter, in honour of the god of day, and then completed the circle, as well as their devotions, with their faces towards the god of the temple. Unleſs, perhaps, this change of poſture may have an ænigmatical meaning, like the Egyptian wheels, admoniſhing us of the inſtability of every thing human, and preparing us to acquieſe and reſt ſatisfied with whatever turns and changes the divine Being allots us. As for ſitting down after an act of religion, they tell us it was intended as an omen of ſucceſs in prayer, and of laſting happineſs afterwards. They add, that as actions are divided by intervals of reſt, ſo when one buſineſs was over, they ſat down in the preſence of the gods, that under their auſpicious conduct they might begin another. Nor is this repugnant to what has been already advanced; ſince the lawgiver wanted to accuſtom us to addreſs the deity, not in the midſt of buſineſs or hurry, but when we have time and leiſure to do it as we ought.

By this ſort of religious diſcipline the people became ſo tractable, and were impreſſed with ſuch a veneration of Numa's power, that they admitted many improbable, and even fabulous tales, and thought nothing incredible or impoſſible which he undertook. Thus he is ſaid to have invited many of the citizens to his table ‖, where he took care the veſſels ſhould be mean, and the proviſions plain and inelegant; but after they were ſeated, he told them,

* The principal intention of this precept might be to wean them from ſacrifices of blood, and to bring them to offer only cakes and figures of animals made of paſte.

† Probably to repreſent the immenſity of the Godhead.

‡ Dionyſius tells us, that Numa ſhewed theſe Romans all the rooms of his palace in the morning, meanly furniſhed, and without any ſigns of a great entertainment; that he kept them with him great part of the day; and when they returned to ſup with him by invitation in the evening, they found every thing ſurpriſingly magnificent. It is likely, Numa imputed the change to his inviſible friend.

After Numa had inſtituted theſe ſeveral orders of prieſts, he erected a royal palace, called *Regia*, near the temple of Veſta; and there he paſſed moſt of his time, either in performing ſome ſacred function, or inſtructing the prieſts, or, at leaſt, in converſing with them on ſome divine ſubject. He had alſo another houſe upon the *Quirinal* mount, the ſituation of which they ſtill ſhew us. In all public ceremonies and proceſſions of the prieſts, a herald went before, who gave notice to the people to keep holiday. For, as they tell us, the Pythagoreans would not ſuffer their diſciples to pay any homage or worſhip to the gods in a curſory manner, but required them to come prepared for it by meditation at home; ſo Numa was of opinion, that his citizens ſhould neither ſee nor hear any religious ſervice in a ſlight or careleſs way, but, diſengaged from other affairs, bring with them that attention, which an object of ſuch importance required. The ſtreets and ways, on ſuch occaſions, were cleared of clamour, and all manner of noiſe which attends manual labour, that the ſolemnities might not be diſturbed. Some veſtiges of this ſtill remain; for when the conſul is employed either in augury or ſacrificing, they call out to the people, *Hoc age; Mind this*, and thus admoniſh them to be orderly and attentive.

Many other of his inſtitutions reſemble thoſe of the Pythagoreans. For as theſe had precepts, which enjoined not to ſit upon a buſhel *; not to ſtir the fire with a ſword †; not to turn back upon a journey ‡; to offer an odd number to the celeſtial gods, and an even one to the terreſtrial ||; the ſenſe of which precepts is hid from the vulgar: ſo ſome of Numa's have a concealed meaning; as, not to offer to the gods wine proceeding from

* That is, not to give up ourſelves to idleneſs.

† Not to irritate him who is already angry.

‡ In another place Plutarch gives this precept thus, *Never return from the borders.* But the ſenſe is the ſame: Die like a man; do not long after life, when it is departing, or wiſh to be young again.

|| The Pagans looked on an odd number as the more perfect, and the ſymbol of concord, becauſe it cannot be divided into two equal parts, as the even number may, which is therefore the ſymbol of diviſion. This prejudice was not only the reaſon why the firſt month was conſecrate to the celeſtial, and the ſecond to the terreſtrial deities; but gave birth to a thouſand ſuperſtitious practices, which in ſome countries are ſtill kept up by thoſe whom reaſon and religion *ought to have undeceived.*

from a vine unpruned; nor to ſacrifice without meal *; to turn round when you worſhip †; and to ſit down when you have worſhipped‡. The two firſt precepts ſeem to recommend agriculture as a part of religion. And the turning round in adoration, is ſaid to repreſent the circular motion of the world. But I rather think, that as the temples opened towards the eaſt, ſuch as entered them neceſſarily turning their backs upon the riſing ſun, made a half turn to that quarter, in honour of the god of day, and then completed the circle, as well as their devotions, with their faces towards the god of the temple. Unleſs, perhaps, this change of poſture may have an ænigmatical meaning, like the Egyptian wheels, admoniſhing us of the inſtability of every thing human, and preparing us to acquieſe and reſt ſatisfied with whatever turns and changes the divine Being allots us. As for ſitting down after an act of religion, they tell us it was intended as an omen of ſucceſs in prayer, and of laſting happineſs afterwards. They add, that as actions are divided by intervals of reſt, ſo when one buſineſs was over, they ſat down in the preſence of the gods, that under their auſpicious conduct they might begin another. Nor is this repugnant to what has been already advanced; ſince the lawgiver wanted to accuſtom us to addreſs the deity, not in the midſt of buſineſs or hurry, but when we have time and leiſure to do it as we ought.

By this ſort of religious diſcipline the people became ſo tractable, and were impreſſed with ſuch a veneration of Numa's power, that they admitted many improbable, and even fabulous tales, and thought nothing incredible or impoſſible which he undertook. Thus he is ſaid to have invited many of the citizens to his table ‡, where he took care the veſſels ſhould be mean, and the proviſions plain and inelegant; but after they were ſeated, he told them,

* The principal intention of this precept might be to wean them from ſacrifices of blood, and to bring them to offer only cakes and figures of animals made of paſte.

† Probably to repreſent the immenſity of the Godhead.

‡ Dionyſius tells us, that Numa ſhewed theſe Romans all the rooms of his palace in the morning, meanly furniſhed, and without any ſigns of a great entertainment; that he kept them with him great part of the day; and when they returned to ſup with him by invitation in the evening, they found every thing ſurpriſingly magnificent. It is likely, Numa imputed the change to his inviſible friend.

them, the goddeſs with whom he uſed to converſe, was coming to viſit him, when, on a ſudden, the room was ſupplied with the moſt coſtly veſſels, and the table with a moſt magnificent entertainment. But nothing can be imagined more abſurd, than what is related of his converſation with Jupiter. The ſtory goes, that when mount *Aventine* was not incloſed within the walls, nor yet inhabited, but abounded with flowing ſprings and ſhady groves, it was frequented by two demi-gods, Picus and Faunus. Theſe, in other reſpects, were like the *Satyrs*, or the race of *Titans* *; but in the wonderful feats they performed by their ſkill in pharmacy and magic more reſembled the *Idæi Dactyli* †, (as the Greeks call them;) and thus provided, they roamed about Italy. They tell us, that Numa, having mixed the fountain of which they uſed to drink with wine and honey, ſurpriſed and caught them. Upon this, they turned themſelves into many forms, and, quitting their natural figure, aſſumed ſtrange and horrible appearances. But when they found they could not break or eſcape from the bond that held them, they acquainted him with many ſecrets of futurity, and taught him a charm for thunder and lightening, compoſed of onions, hair, and pilchards, which is uſed to this day. Others ſay, theſe demi-gods did not communicate the charm, but that by the force of magic they brought down Jupiter from heaven. The god, reſenting this at Numa's hands, ordered *the charm to conſiſt of heads.* *Of onions*, replied Numa. *No, human.—Hairs*, ſaid Numa, deſirous to fence againſt the dreadful injunction, and interrupting the god. *Living*, ſaid Jupiter: *Pilchards*, ſaid Numa. He was inſtructed, it ſeems, by Egeria, how to manage

* Some manuſcripts give us πανων inſtead of Τιτανων, which is a better reading, becauſe Picus and Faunus were horned Sylvan deities like Pan.

† Diodorus tells us from Ephorus, the Idæi Dactyli were originally from mount Ida in Phrygia, from whence they paſſed into Europe with king Minos. They ſettled firſt in Samothrace, where they taught the inhabitants religious rites. Orpheus is thought to have been their diſciple; and the firſt that carried a form of worſhip over into Greece. The Dactyli are likewiſe ſaid to have found out the uſe of fire, and to have diſcovered the nature of iron and braſs to the inhabitants of the country adjoining to mount Berecynthus, and to have taught them the way of working them. For this, and many other uſeful diſcoveries, they were after their death worſhipped as gods.

manage the matter. Jupiter went away propitious, in Greek *ileos*, whence the place was called *Ilicium* *; and ſo the charm was effected. Theſe things, fabulous and ridiculous as they are, ſhew how ſuperſtition, confirmed by cuſtom, operated upon the minds of the people. As for Numa himſelf, he placed his confidence ſo entirely in God, that when one brought him word the enemy was coming, he only ſmiled, ſaying, *And I am ſacrificing*.

He is recorded to have been the firſt that built temples to *Fides* †, or *Faith*, and to *Terminus* ‡; and he taught the Romans to ſwear by *faith*, as the greateſt of oaths; which they ſtill continue to make uſe of. In our times they ſacrifice animals in the fields, both on public and private occaſions, to *Terminus*, as the god of boundaries; but formerly the offering was an inanimate one; for Numa argued that there ſhould be no effuſion of blood in the rites of a god, who is the witneſs of juſtice, and guardian of peace. It is indeed certain, that Numa was the firſt that marked out the bounds of the Roman territory; Romulus being unwilling, by meaſuring out his own, to ſhew how much he had encroached upon the neighbouring countries: For bounds, if preſerved, are barriers againſt lawleſs power; if violated, they are evidences of injuſtice. The territory of the city was by no means extenſive at firſt, but Romulus added to it a conſiderable diſtrict gained by the ſword. All this Numa divided among the indigent citizens, that poverty might not drive them to rapine; and,

* This is Plutarch's miſtake. Ovid informs us, (Faſt. l. iii.) that Jupiter was called *Elicius* from *elicere*, *to draw out*, becauſe Jupiter was drawn out of heaven on this occaſion.

† This was intended to make the Romans pay as much regard to their word, as to a contract in writing. And ſo excellent, in fact, were their principles, that Polybius gives the Romans of his time this honourable teſtimony.—"They moſt inviolably keep their word "without being obliged to it by bail, witneſs, or promiſe; whereas, "ten ſecurities, twenty promiſes, and as many witneſſes, cannot "hinder the faithleſs Greeks from attempting to deceive and diſap-"point you." No wonder, then, that ſo virtuous a people were victorious over thoſe that were become thus degenerate and diſhoneſt.

‡ The *Dii Termini* were repreſented by ſtones, which Numa cauſed to be placed on the borders of the Roman ſtate, and of each man's private lands. In honour of theſe deities, he inſtituted a feſtival called *Terminalia*, which was annually celebrated on the 22d or 23d of February. To remove the Dii Termini was deemed a ſacrilege of ſo heinous a nature, that any man might kill, with impunity, the tranſgreſſor.

and, as he turned the application of the people to agriculture, their temper was ſubdued together with the ground. For no occupation implants ſo ſpeedy and ſo effectual a love of peace, as a country life; where there remains indeed courage and bravery ſufficient to defend their property, but the temptations to injuſtice and avarice are removed. Numa, therefore, introduced among his ſubjects, an attachment to huſbandry as a charm of peace, and contriving a buſineſs for them, which would rather form their manners to ſimplicity, than raiſe them to opulence, he divided the country into ſeveral portions, which he called *pagi* or boroughs, and appointed over each of them a governor or overſeer. Sometimes alſo he inſpected them himſelf, and, judging of the diſpoſition of the people by the condition of their farms, ſome he advanced to poſts of honour and truſt; and, on the other hand, he reprimanded and endeavoured to reform the negligent and the idle *.

But the moſt admired of all his inſtitutions, is his diſtribution of the citizens into companies, according to their arts and trades. For the city conſiſting, as we have obſerved, of two nations, or rather factions, who were by no means willing to unite, or to blot out the remembrance of their original difference, but maintained perpetual conteſts and party quarrels; he took the ſame method with them as is uſed to incorporate hard and ſolid bodies, which, while entire, will not mix at all, but when reduced to powder, unite with eaſe. To attain his purpoſe, he divided, as I ſaid, the whole multitude into ſmall bodies, who gaining new diſtinctions, loſt by degrees the great and original one, in conſequence of their being thus broken into ſo many parts. This diſtribution was made according to the ſeveral arts or trades, of muſicians, goldſmiths, maſons, dyers, ſhoemakers, tanners, braſiers, and potters. He collected the other artificers alſo into companies, who had their reſpective halls, courts, and religious ceremonies, peculiar to each ſociety. By theſe means he firſt took away the diſtinction of Sabines and Romans, ſubjects of Tatius, and ſubjects of Romulus, both name and thing; the very ſeparation into parts mixing and incorporating the whole together.

He

* *To neglect* the cultivation of a farm, was conſidered amongſt *the Romans as a cenſorium probrum*; a fault that merited the chaſtiſement of the cenſor.

He is celebrated alſo in his political capacity, for correcting the law which empowered fathers to ſell their children*, excepting ſuch as married by their father's command or conſent; for he reckoned it a great hardſhip that a woman ſhould marry a man as free, and then live with a ſlave.

He attempted the reformation of the calendar too, which he executed with ſome degree of ſkill, though not with abſolute exactneſs. In the reign of Romulus, it had neither meaſure nor order, ſome months conſiſting of fewer than twenty days†, while ſome were ſtretched to thirty-five, and others even to more. They had no idea of the difference between the annual courſe of the ſun and that of the moon, and only laid down this poſition, that the

* Romulus had allowed fathers greater power over their children, than maſters had over their ſlaves. For a maſter could ſell his ſlave but once; whereas a father could ſell his ſon three times, let him be of what age or condition ſoever.

† But Macrobius tells us, (Saturnal. l. i. c. 12.) that Romulus ſettled the number of days with more equality, allotting to March, May, Quintilis, and October, one and thirty days each; to April, June, Sextilis, November, and December, thirty; making up in all three hundred and four days. Numa was better acquainted with the celeſtial motions; and therefore, in the firſt place, added the two months of January and February. By the way, it is probable the reader will think, that neither Romulus, nor any other man, could be ſo ignorant as to make the lunar year conſiſt of three hundred and four days; and that the Romans reckoned by lunar months, and conſequently by the lunar year, originally, is plain from their calends, nones, and ides. To compoſe theſe two months, he added fifty days to the three hundred and four, in order to make them anſwer to the courſe of the moon. Beſide this, he obſerved the difference between the ſolar and the lunar courſe to be eleven days; and, to remedy the inequality, he doubled thoſe days after every two years, adding an interſtitial month after February; which Plutarch here calls *Mercedinus*; and, in the life of Julius Cæſar *Mercedonius*. Feſtus ſpeaks of certain days, which he calls Dies Mercedonii, becauſe they were appointed for the payment of workmen and domeſtics, which is all we know of the word. As Numa was ſenſible, that the ſolar year conſiſted of three hundred and ſixty-five days, and ſix hours, and that the ſix hours made a whole day in four years, he commanded, that the month Mercedinus, after every four years, ſhould conſiſt of twenty-three days; but the care of theſe intercalations being left to the prieſts, they put in or left out the intercalary day or month, as they fancied it lucky or unlucky; and, by that means, created ſuch a confuſion, that the feſtivals came, in proceſs of time, to be kept at a ſeaſon quite contrary to what they had been formerly. The Roman calendar had *gained near three months in the days of Julius Cæſar, and therefore wanted a great reformation again.*

the year conſiſted of three hundred and ſixty days. Numa, then, obſerving that there was a difference of eleven days, three hundred and fifty-four days making up the lunar year, and three hundred and ſixty-five the ſolar, doubled thoſe eleven days, and inſerted them as an intercalary month, after that of February, every other year. This additional month was called by the Romans *Mercedinus*. But this amendment of the irregularity afterwards required a farther amendment. He likewiſe altered the order of the months, making March the third, which was the firſt; January firſt which was the eleventh of Romulus, and February the ſecond, which was the twelfth and laſt. Many, however, aſſert, that the two months of January and February were added by Numa, whereas before they had reckoned but ten months in the year, as ſome barbarous nations had but three; and, among the Greeks, the Arcadians four, and the Acarnanians ſix. The Egyptian year, they tell us, at firſt, conſiſted only of one month, afterwards of four. And therefore, though they inhabit a new country, they ſeem to be a very ancient people, and reckon in their chronology an incredible number of years, becauſe they account months for years*.

That the Roman year contained at firſt ten months only, and not twelve, we have a proof in the name of the laſt; for they ſtill call it December, or the tenth month; and that March was the firſt, is alſo evident, becauſe the fifth from it was called *Quintilis*, the ſixth *Sextilis*, and ſo the reſt in their order. If January and February had then been placed before March, the month *Quintilis* would have been the fifth in name, but the ſeventh in reckoning. Beſides, it is reaſonable to conclude, that the month of March, dedicated by Romulus to the god *Mars*, ſhould ſtand firſt; and April ſecond, which has its name from *Aphrodite*, or *Venus*, for in this month the women ſacrifice to

* To ſuppoſe the Egyptians reckoned months for years, does indeed bring their computation pretty near the truth, with reſpect to the then age of the world; for they reckoned a ſucceſſion of kings for the ſpace of 36000 years. But that ſuppoſition would make the reigns of their kings unreaſonably ſhort. Beſides, Herodotus ſays, the Egyptians were the firſt that began to compute by years; and that they made the year conſiſt of twelve months. Their boaſted antiquity muſt, therefore, be imputed to their ſtretching the fabulous *part* of their hiſtory too far back. As to Plutarch's ſaying that Egypt *was a new country*, it is ſtrange that ſuch a notion could ever be entertained by a man of his knowledge.

to that goddeſs, and bathe on the firſt of it, with crowns of myrtle on their heads. Some, however, ſay, April derives not its names from *Aphrodite*; but, as the very ſound of the term ſeems to dictate, from *aperire, to open*, becauſe the ſpring having then attained its vigour, it *opens* and unfolds the bloſſoms of plants. The next month, which is that of May, is ſo called from *Maia*, the mother of Mercury; for to him it is ſacred. June is ſo ſtyled from the *youthful* ſeaſon of the year. Some again inform us, that theſe two months borrow their names from the two ages, *old* and *young*; for the older men are called *majores*, and the younger *juniores*. The ſucceeding months were denominated according to their order, of fifth, ſixth, ſeventh, eighth, ninth, tenth. Afterwards *Quintilis* was called July, in honour of Julius Cæſar, who overcame Pompey; and *Sextilis* Auguſt, from Auguſtus the ſecond emperor of Rome. To the two following months Domitian gave his two names of *Germanicus* and *Domitianus*, which laſted but a little while; for, when he was ſlain, they reſumed their old names, September and October. The two laſt were the only ones that all along retained the original appellation which they had from their order. February, which was either added or tranſpoſed by Numa, is the month of purification; for ſo the term ſignifies; and then rites are celebrated for the purifying of trees*, and procuring a bleſſing on their fruits; then alſo the feaſt of the *Lupercalia* is held, whoſe ceremonies greatly reſemble thoſe of a luſtration. January, the firſt month, is ſo named from *Janus*. And Numa ſeems to me to have taken away the precedency from March, which is denominated from the god of war, with a deſign to ſhew his preference of the political virtues to the martial. For this *Janus*, in the moſt remote antiquity, whether a demi-god or a king, being remarkable for his political

* Another reading has it, τοις φυτοις εναγιζουσι inſtead of τοις φυτοις; and then the ſenſe will be, *they ſacrifice to the dead*. Both have their authorities; the common reading being ſupported by a paſſage in Ovid, who takes notice that the *Luperci* purified the ground.—

Sectâ quia Pelle Luperci
Omne ſolum luſtrant. Lib. ii. FAST.

And the other, which ſeems the better, reſts upon the authority of Varro and others, who mention an offering to the dead in the month of *February.—Ab deis inferis Februaris appellatus quod tunc bis parentetur.*

political abilities and his cultivation of ſociety, reclaimed men from their rude and ſavage manners; he is therefore repreſented with two faces, as having altered the former ſtate of the world, and given quite a new turn to life. He has alſo a temple at Rome with two gates, which they call the gates of war. It is the cuſtom for this temple to ſtand open in the time of war, and to be ſhut in time of peace. The latter was ſeldom the caſe, as the empire has been generally engaged in war on account of its great extent, and its having to contend with ſo many ſurrounding barbarous nations. It has, therefore, been ſhut only in the reign of Auguſtus Cæſar*, when he had conquered Antony: and before, in the conſulſtate of Marcus Attilius† and Titus Manlius, a little while; for a new war breaking out, it was not ſoon opened again. In Numa's reign, however, it was not opened for one day, but ſtood conſtantly ſhut during the ſpace of forty-three years, while uninterrupted peace reigned in every quarter. Not only the people of Rome were ſoftened and humanized by the juſtice and mildneſs of the king, but even the circumjacent cities, breathing, as it were, the ſame ſalutary and delightful air, began to change their behaviour. Like the Romans, they became deſirous of peace and good laws, of cultivating the ground, educating their children in tranquillity, and paying their homage to the gods. Italy then was taken up with feſtivals and ſacrifices, games and entertainments; the people, without any apprehenſions of danger, mixed in a friendly manner, and treated each other with mutual hoſpitality; the love of virtue and juſtice, as from the ſource of Numa's wiſdom, gently flowing upon all, and moving with the compoſure of *his* heart. Even the hyperbolical expreſſions of the poets fall ſhort of deſcribing the happineſs of thoſe days.

> Secure *Arachne* ſpread her ſlender toils
> O'er the broad buckler; eating ruſt conſum'd
>
> The

* Auguſtus ſhut the temple of Janus three ſeveral times; one of which was in the year of Rome 750, before the birth of our Saviour, according to Iſaiah's prophecy, that all the world ſhould be bleſt with peace, when the Prince of Peace was born. This temple was alſo ſhut by Veſpaſian after his triumph over the Jews.

† Inſtead of Marcus we ſhould read Caius Attilius. Titus Manlius, *his colleague*, ſhut the temple of Janus, at the concluſion of the *firſt Punic war.*

The vengeful ſwords and once far-gleaming ſpears:
No more the trump of war ſwells its hoarſe throat,
Nor robs the eye-lids of their genial ſlumber *.

We have no account of either war or inſurrection in the ſtate, during Numa's reign. Nay, he experienced neither enmity nor envy; nor did ambition dictate either open or private attempts againſt his crown. Whether it were the fear of the gods, who took ſo pious a man under their protection, or reverence of his virtue, or the ſingular good fortune of his times, that kept the manners of men pure and unſullied, he was an illuſtrious inſtance of that truth, which Plato ſeveral ages after ventured to deliver concerning government: *That the only ſure proſpect of deliverance from the evils of life will be, when the divine Providence ſhall ſo order it, that the regal power, inveſted in a prince who has the ſentiments of a philoſopher, ſhall render virtue triumphant over vice.* A man of ſuch wiſdom is not only happy in himſelf, but contributes by his inſtructions to the happineſs of others. There is, in truth, no need either of force or menaces, to direct the multitude; for when they ſee virtue exemplified in ſo glorious a pattern as the life of their prince, they become wiſe of themſelves, and endeavour, by friendſhip and unanimity, by a ſtrict regard to juſtice and temperance, to form themſelves to an innocent and happy life. This is the nobleſt end of government; and he is moſt worthy of the royal ſeat who can regulate the lives and diſpoſitions of his ſubjects in ſuch a manner. No one was more ſenſible of this than Numa.

As to his wives and children, there are great contradictions among hiſtorians. For ſome ſay, he had no wife but Tatia, nor any child but one daughter named Pompilia. Others, beſide that daughter, given an account of four ſons, Pompon, Pinus, Calpus, and Mamercus; every one of which left an honourable poſterity, the Pomponii being deſcended from Pompon, the Pinarii from Pinus the Calpurnii from Calpus, and the Mamercii from Mamercus. Theſe were ſurnamed *Regis* or *kings* †. But a third

* Plutarch took this paſſage from ſome excellent verſes of Bacchylides in praiſe of peace, given us by Stobæus.

† *Rex* was the ſurname of the Æmilians and Marcians, but not of the Pomponians, the Pinarians, or Mamercians. The Pinarii were deſcended from a family who were prieſts of Hercules, and more ancient than the times of Numa.

third ſet of writers accuſe the former of forging theſe genealogies from Numa, in order to ingratiate themſelves with particular families. And they tell us, that Pompilia was not the daughter of Tatia, but of Lucretia, another wife, whom he married after he aſcended the throne. All, however, agree, that Pompilia was married to Marcius, ſon of that Marcius who perſuaded Numa to accept the crown; for he followed him to Rome, where he was enrolled a ſenator, and, after Numa's death, was competitor with Tullus Hoſtilius for the throne; but, failing in the enterprize, he ſtarved himſelf to death. His ſon Marcius, huſband to Pompilia, remained in Rome, and had a ſon named Ancus Marcius, who reigned after Tullus Hoſtilius. This ſon is ſaid to have been but five years old at the death of Numa.

Numa was carried off by no ſudden or acute diſtemper; but, as Piſo relates, waſted away inſenſibly with old age and a gentle decline. He was ſome few years above eighty when he died.

The neighbouring nations that were in friendſhip and alliance with Rome, ſtrove to make the honours of his burial equal to the happineſs of his life, attending with crowns and other public offerings. The ſenators carried the bier, and the miniſters of the gods walked in proceſſion. The reſt of the people, with the women and children, crowded to the funeral; not, as if they were attending the interment of an aged king, but as if they had loſt one of their beloved relations in the bloom of life; for they followed it with tears and loud lamentations. They did not burn the body *, becauſe (as we are told) he himſelf forbad it; but they made two ſtone coffins, and buried them under the Janiculum; the one containing his body, and the other the ſacred books which he had written,

* In the moſt ancient times they committed the bodies of the dead to the ground, as appears from the hiſtory of the patriarchs. But the Egyptians, from a vain deſire of preſerving their bodies from corruption after death, had them embalmed; perſons of condition with rich ſpices, and even the poor had theirs preſerved with ſalt. The Greeks, to obviate the inconveniences that might poſſibly happen from corruption, burnt the bodies of the dead; but Pliny tells us that Sylla was the firſt Roman, whoſe body was burnt. When Paganiſm was aboliſhed, the burning of dead bodies ceaſed with it; and in the belief of the reſurrection, Chriſtians committed their dead with due care and honour to the earth, to repoſe there till that great event.

written, in the ſame manner as the Grecian legiſlators wrote their tables of laws.

Numa had taken care, however, in his life-time, to inſtruct the prieſts in all that thoſe books contained; and to impreſs both the ſenſe and practice on their memories. He then ordered them to be buried with him, perſuaded that ſuch myſteries could not ſafely exiſt in lifeleſs writing. Influenced by the ſame reaſoning, it is ſaid, the Pythagoreans did not commit their precepts to writing, but entruſted them to the memories of ſuch as they thought worthy of ſo great a depoſit. And when they happened to communicate to an unworthy perſon their abſtruſe problems in geometry, they gave out that the gods threatened to avenge his profaneneſs and impiety with ſome great and ſignal calamity. Thoſe, therefore, may be well excuſed who endeavour to prove by ſo many reſemblances that Numa was acquainted with Pythagoras. Valerius Antias relates, that there were twelve books written in Latin concerning religion, and twelve more of philoſophy, in Greek, buried in that coffin. But four hundred years after*, when Publius Cornelius and Marcus Bæbius were conſuls, a prodigious fall of rain having waſhed away the earth that covered the coffins, and the lids falling off, one of them appeared entirely empty, without the leaſt remains of the body; in the other the books were found. Petilius, then Prætor, having examined them, made his report upon oath to the ſenate, that it appeared to him inconſiſtent both with juſtice and religion, to make them public: In conſequence of which all

* Plutarch probably wrote five hundred; for this happened in the year of Rome 573. "One Turentius," ſays Varo, [*ap. S. Auguſt. de Civ. Dei*] "had a piece of ground near the Janiculum; and an huſ-"bandman of his one day accidentally running over Numa's tomb, "turned up ſome of the legiſlator's books, wherein he gave his rea-"ſons for eſtabliſhing the religion of the Romans as he left it. The "huſbandman carried theſe books to the prætor, and the prætor to "the ſenate, who, after having read his frivolous reaſons for his re-"ligious eſtabliſhments, agreed, that the books ſhould be deſtroyed, "in purſuance of Numa's intentions. It was accordingly decreed, that "the prætor ſhould throw them into the fire." But though Numa's motives for the religion he eſtabliſhed might be trivial enough, that was not the chief reaſon for ſuppreſſing them. The real, at leaſt the principal reaſon, was the many new ſuperſtitions, equally trivial, which the Romans had introduced, and the worſhip which they paid to *images, contrary to* Numa's appointment.

all the volumes were carried into the Comitium, and burnt.

Glory follows in the train of great men, and increaſes after their death; for envy does not long ſurvive them: nay, it ſometimes dies before them. The misfortunes, indeed, of the ſucceeding kings added luſtre to the character of Numa. Of the five that came after him, the laſt was driven from the throne, and lived long in exile; and of the other four, not one died a natural death. Three were traitorouſly ſlain. As for Tullus Hoſtilius, who reigned next after Numa, he ridiculed and deſpiſed many of his beſt inſtitutions, particularly his religious ones, as effeminate and tending to inaction; for his view was to diſpoſe the people to war. He did not, however, abide by his irreligious opinions, but falling into a ſevere and complicated ſickneſs, he changed them, for a ſuperſtition*, very different from Numa's piety: Others, too, were infected with the ſame falſe principles, when they ſaw the manner of his death, which is ſaid to have happened by lightening †.

NUMA AND LYCURGUS

COMPARED.

HAVING gone through the lives of Numa and Lycurgus, we muſt now endeavour (though it is no eaſy matter) to *contraſt* their actions. The reſemblances between them however are obvious enough; their wiſdom, for inſtance, their piety, their talents for government, the inſtruction of their people, and their deriving their laws from a divine ſource. But the chief of their peculiar diſtinctions, was Numa's accepting a crown, and Lycurgus's relinquiſhing one. The former received a kingdom without ſeeking it, the latter reſigned one when he

* None are ſo ſuperſtitious in diſtreſs as thoſe, who, in their proſperity, have laughed at religion. The famous Canon Voſſius was no leſs remarkable for the greatneſs of his fears, than he was for the littleneſs of his faith.

† The palace of Tullus Hoſtilius was burnt down by lightening; and he, with his wife and children, periſhed in the flames. Though *ſome hiſtorians* ſay, that Ancus Marcius, who, as the grandſon of *Numa, expected* to ſucceed to the crown, took the opportunity of *the ſtorm*, to aſſaſſinate the king.

he had it in poſſeſſion. Numa was advanced to ſovereign power, when a private perſon and a ſtranger; Lycurgus reduced himſelf from a king to a private perſon. It was an honour to the one to attain to royal dignity by his juſtice; and it was an honour to the other to prefer juſtice to that dignity. Virtue rendered the one ſo reſpectable as to deſerve a throne, and the other ſo great as to be above it.

The ſecond obſervation is, that both managed their reſpective governments, as muſicians do the lyre, each in a different manner. Lycurgus wound up the ſtrings of Sparta, which he found relaxed with luxury, to a ſtronger tone: Numa ſoftened the high and harſh tone of Rome. The former had the more difficult taſk. For it was not their ſwords and breaſt plates, which he perſuaded his citizens to lay aſide, but their gold and ſilver, their ſumptuous beds and tables; what he taught them, was, not to devote their time to feaſts and ſacrifices, after quitting the rugged paths of war, but to leave entertainments and the pleaſures of wine, for the laborious exerciſes of arms and the wreſtling-ring. Numa effected his purpoſes in a friendly way by the regard and veneration the people had for his perſon; Lycurgus had to ſtruggle with conflicts and dangers, before he could eſtabliſh his laws. The genius of Numa was more mild and gentle, ſoftening and attempering the fiery diſpoſitions of his people to juſtice and peace. If we be obliged to admit the ſanguinary and unjuſt treatment of the Helotes, as a part of the politics of Lycurgus, we muſt allow Numa to have been far the more humane and equitable lawgiver, who permitted abſolute ſlaves to taſte of the honour of freemen, and in the *Saturnalia* to be entertained along with their maſters*. For this alſo they tell us was one of Numa's inſtitutions, that perſons in a ſtate of ſervitude, ſhould be admitted, at leaſt once a year, to the liberal enjoy-

* The *Saturnalia* was a feaſt celebrated on the 14th of the kalends of January. Beſide the ſacrifices in honour of Saturn, who, upon his retiring into Italy, introduced there the happineſs of the golden age, ſervants were at this time indulged in mirth and freedom, in memory of the equality which prevailed in that age; preſents were ſent from one friend to another; and no war was to be proclaimed, or offender executed. It is uncertain when this feſtival was inſtituted. Macrobius ſays, it was celebrated in Italy long before the building of Rome; and *probably he is right*, for the Greeks kept the ſame feaſt under *the name of Chronia.* MACROB, Saturn, l. 1. c. 7.

ment of thoſe fruits which thy had helped to raiſe. Some however pretend to find in this cuſtom the veſtiges of the equality which ſubſiſted in the times of Saturn, when there was neither ſervant nor maſter, but all were upon the ſame footing, and, as it were, of one family.

Both appear to have been equally ſtudious to lead their people to temperance and ſobriety. As to the other virtues, the one was more attached to fortitude, and the other to juſtice. Though poſſibly the different nature and quality of their reſpective governments, required a different proceſs. For it was not through want of courage, but to guard againſt injuſtice, that Numa reſtrained his ſubjects from war: nor did Lycurgus endeavour to infuſe a martial ſpirit into his people, with a view to encourage them to injure others, but to guard them againſt being injured by invaſions. As each had the luxuriances of his citizens to prune, and their deficiencies to fill up, they muſt neceſſarily make very conſiderable alterations.

Numa's diſtribution of the people was indulgent and agreeable to the commonalty, as with him a various and mixt maſs of goldſmiths, muſicians, ſhoemakers, and other trades compoſed the body of the city. But Lycurgus inclined to the nobility in modelling his ſtate, and he proceeded in a ſevere and unpopular manner; putting all mechanic arts in the hands of ſlaves and ſtrangers, while the citizens were only taught how to manage the ſpear and ſhield. They were only artiſts in war, and ſervants of Mars, neither knowing nor deſiring to know any thing but how to obey, command and conquer their enemies. That the freemen might be entirely and once for all free, he would not ſuffer them to give any attention to their circumſtances, but that whole buſineſs was to be left to the ſlaves and Helotes, in the ſame manner as the dreſſing of their meat. Numa made no ſuch diſtinction as this: he only put a ſtop to the gain of rapine. Not ſolicitous to prevent an inequality of ſubſtance, he forbad no other means of increaſing the fortunes of his ſubjects, nor their riſing to the greateſt opulence; neither did he guard againſt poverty, which at the ſame time made its way into, and ſpread in, the city. While there was no great diſparity in the poſſeſſions of his citizens, but all were moderately provided, he ſhould at firſt have combated the deſire of gain; and, like Lycurgus, have watched

againſt its inconveniences; for thoſe were by no means inconſiderable, but ſuch as gave birth to the many and great troubles that happened in the Roman ſtate.

As to an equal diviſion of lands, neither was Lycurgus to blame for making it, nor Numa for not making it. The equality which it cauſed, afforded the former a firm foundation for his government; and the latter finding a diviſion already made, and probably as yet ſubſiſting entire, had no occaſion to make a new one.

With reſpect to the community of wives and children, each took a politic method to baniſh jealouſy. A Roman huſband, when he had a ſufficient number of children, and was applied to by one that had none, might give up his wife to him*, and was at liberty both to divorce her, and to take her again. But the Lacedæmonian, while his wife remained in his houſe, and the marriage ſubſiſted in its original force, allowed his friend, who deſired to have children by her, the uſe of his bed: and (as we have already obſerved) many huſbands invited to their houſes ſuch men as were likely to give them healthy and well made children. The difference between the two cuſtoms, is this, that the Lacedæmonians appeared very eaſy and unconcerned about an affair that in other places cauſes ſo much diſturbance, and conſumes men's hearts with jealouſy and ſorrow; whilſt among the Romans there was a modeſty, which veiled the matter with a new contract, and ſeemed to declare that a community in wedlock is intolerable?

Yet farther, Numa's ſtrictneſs as to virgins, tended to form them to that modeſty which is the ornament of their ſex: but the great liberty which Lycurgus gave them, brought upon them the cenſure of the poets, particularly Ibycus: for they call them *Phœnomerides*, and *Andromaneis*, Euripides deſcribes them in this manner,

> Theſe quit their homes, ambitious to diſplay,
> Amidſt the youths, their vigour in the race,
> Or feats of wreſtling, whilſt their airy robe
> Flies back, and leaves their limbs uncover'd.—

The ſkirts of the habit which the virgins wore, were not ſewed to the bottom, but opened at the ſides as they

* It does not appear that Numa gave any ſanction to this liberty. Plutarch *himſelf* ſays a little below, that no divorce was known in *Rome till long after.*

walked, and diſcovered the thigh; as Sophocles very plainly writes:

> Still in the light dreſs ſtruts the vain Hermione,
> Whoſe opening folds diſplay the naked thigh.

Conſequently their behaviour is ſaid to have been too bold, and too maſculine, in particular to their huſbands. For they conſidered themſelves as abſolute miſtreſſes in their houſes; nay, they wanted a ſhare in affairs of ſtate, and delivered their ſentiments with great freedom concerning the moſt weighty matters. But Numa, though he preſerved entire to the matrons all the honour and reſpect that were paid them by their huſbands in the time of Romulus, when they endeavoured by kindneſs to compenſate for the rape, yet he obliged them to behave with great reſerve, and to lay aſide all impertinent curioſity. He taught them to be ſober, and accuſtomed them to ſilence, entirely to abſtain from wine*, and not to ſpeak even of the moſt neceſſary affairs except in the preſence of their huſbands. When a woman once appeared in the *forum* to plead her own cauſe, it is reported that the ſenate ordered the oracle to be conſulted, what this ſtrange event portended to the city†. Nay, what is recorded of a few infamous women, is a proof of the obedience and meekneſs of the Roman matrons in general. For as our hiſtorians give us accounts of thoſe who firſt carried war into the bowels of their country, or againſt their brothers, or were firſt guilty of parricide; ſo the Romans relate, that Spurius Carvilius was the firſt among them that divorced his wife, when no ſuch thing had happened before for two hundred and thirty years from the building of Rome‡: and that Thalæa, the wife of Pinarius,

* Romulus made the drinking of wine, as well as adultery, a capital crime in women. For he ſaid, adultery opens the door to all ſorts of crimes, and wine opens the door to adultery. The ſeverity of this law was ſoftened in the ſucceeding ages; the women who were overtaken in liquor, were not condemned to die, but to loſe their dowers.

† What then appeared ſo ſtrange, became afterwards common enough; inſomuch that every troubleſome woman of that kind, was called Afrania, from a ſenator's wife of that name, who buſied herſelf much in courts of juſtice. The eloquent Hortenſia, daughter to the orator Hortenſius, pleaded with ſuch ſucceſs for the women, when the triumvirs had laid a fine upon them, that ſhe got a conſiderable part of it remitted.

‡ It was in the 520th year of Rome that this happened.

was the firſt that quarrelled, having a diſpute with her mother-in-law Gegania, in the reign of Tarquin *the proud*. So well framed for the preſerving of decency and a propriety of behaviour, were this lawgiver's regulations with reſpect to marriage.

Agreeable to the education of virgins in Sparta, were the directions of Lycurgus as to the time of their being married. For he ordered them to be married when both their age and wiſhes led them to it; that the company of a huſband, which nature now required, might be the foundation of kindneſs and love, and not of fear and hatred, which would be the conſequence when nature was forced; and that their bodies might have ſtrength to bear the troubles of breeding and the pangs of child-birth; the propagation of children being looked upon as the only end of marriage. But the Romans married their daughters at the age of twelve years, or under; that both their bodies and manners might come pure and untainted into the management of their huſbands. It appears then that the former inſtitution more naturally tended to the procreation of children, and the latter to the forming of the manners for the matrimonial union.

However, in the education of the boys in regulating their claſſes, and laying down the whole method of their exerciſes, their diverſions, and their eating at a common table, Lycurgus ſtands diſtinguiſhed, and leaves Numa only upon a level with ordinary lawgivers. For Numa left it to the option or convenience of parents, to bring up their ſons to agriculture, to ſhip-building, to the buſineſs of a braſier, or the art of a muſician. As if it were not neceſſary for one deſign to run through the education of them all, and for each individual to have the ſame bias given him; but, as if they were all like paſſengers in a ſhip, who coming each from a different employment, and with a different intent, ſtand upon their common defence in time of danger, merely out of fear for themſelves or their property, and on other occaſions are attentive only to their private ends. In ſuch a caſe common legiſlators would have been excuſable, who might have failed through ignorance or want of power; but ſhould not ſo wiſe a man as Numa, who took upon him the government of a ſtate ſo lately formed, and not likely to make the leaſt oppoſition to any thing he propoſed, have conſidered it as his firſt care, to give the children

ſuch a bent of education, and the youth ſuch a mode of exerciſe, as would prevent any great difference or confuſion in their manners, that ſo they might be formed from their infancy, and perſuaded to walk together, in the ſame paths of virtue. Lycurgus found the utility of this in ſeveral reſpects, and particularly in ſecuring the continuance of his laws. For the oath the Spartans had taken, would have availed but little, if the youth had not been already tinctured with his diſcipline, and trained to a zeal for his eſtabliſhment. Nay, ſo ſtrong and deep was the tincture, that the principal laws which he enacted, continued in force for more than five hundred years. But the primary view of Numa's government, which was to ſettle the Romans in laſting peace and tranquillity, immediately vaniſhed with him: and, after his death, the temple of Janus, which he had kept ſhut (as if he had really held war in priſon and ſubjection) was ſet wide open, and Italy was filled with blood *. The beautiful pile of juſtice which he had reared, preſently fell to the ground, being without the cement of education.

You will ſay then, was not Rome bettered by her wars? A queſtion this which wants a long anſwer, to ſatisfy ſuch as place the happineſs of a ſtate in riches, luxury, and an extent of dominion, rather than in ſecurity, equity, temperance, and content. It may ſeem, however, to afford an argument in favour of Lycurgus, that the Romans, upon quitting the diſcipline of Numa, ſoon arrived at a much higher degree of power; whereas the Lacedæmonians, as ſoon as they departed from the inſtitutions of Lycurgus, from being the moſt reſpectable people of Greece, became the meaneſt, and were in danger of being abſolutely deſtroyed. On the other hand, it muſt be acknowledged ſomething truly great and divine in Numa, to be invited from another country to the throne; to make ſo many alterations by means of perſuaſion only; to reign undiſturbed over a city not yet united in itſelf, without the uſe of an armed force (which Lycurgus was obliged to have recourſe to, when he availed himſelf of the aid of the nobility againſt the commons), and, by his wiſdon and juſtice alone, to conciliate and combine all his ſubjects in peace.

SOLON.

* *In the wars* with the Fidenates, the Albans, and the Latins.

SOLON *.

DIDYMUS the grammarian, in his anſwer to Aſclepiades concerning the laws of Solon, cites the teſtimony of one Philocles, by which he would prove Solon the ſon of Euphorion, contrary to the opinion of others that have wrote of him. For they all with one voice declare that Execeſtides was his father; a man of moderate fortune and power, but of the nobleſt family in Athens, being deſcended from Codrus. His mother, according to Heraclides of Pontus, was couſin-german to the mother of Piſiſtratus. This tie of kindred at firſt united Solon and Piſiſtratus in a very intimate friendſhip, which was drawn cloſer (if we may believe ſome writers) by the regard which the former had for the beauty and excellent qualities of the latter †. Hence we may believe it was, that when they differed afterwards about matters of ſtate, this diſſenſion broke not out into any harſh or ungenerous treatment of each other; but their firſt union kept ſome hold of their hearts, *ſome ſparks of the flame ſtill remained*, and the tenderneſs of former friendſhip was not quite forgotten. . . . . .

. . . . . .

. . . . . .

Solon's father having hurt his fortune ‡, as Hermippus tells us, by indulging his great and munificent ſpirit,

* Solon flouriſhed about the year before Chriſt 597.

† Piſiſtratus was remarkably courteous, affable, and liberal. He had always two or three ſlaves near him with bags of ſilver coin: when he ſaw any man look ſickly, or heard that any died inſolvent, he relieved the one, and buried the others at his own expence. If he perceived people melancholy he inquired the cauſe, and if he found it was poverty, he furniſhed them with what might enable them to get bread, but not to live idly. Nay, he left even his gardens and orchards open, and the fruit free to the citizens. His looks were eaſy and ſedate, his language ſoft and modeſt. In ſhort, if his virtues had been genuine, and not diſſembled, with a view to the tyranny of Athens, he would (as Solon told him) have been the beſt citizen in it.

‡ Ariſtotle reckons Solon himſelf among the inferior citizens, and quotes his own works to prove it. The truth is, that Solon was never rich, it may be, becauſe he was always honeſt. In his youth he was

though the ſon might have been ſupported by his friends, yet as he was of a family that had long been aſſiſting to others, he was aſhamed to accept of aſſiſtance himſelf; and therefore in his younger years applied himſelf to merchandize. Some, however, ſay that he travelled, rather to gratify his curioſity and extend his knowledge, than to raiſe an eſtate. For he profeſſed his love of wiſdom, and when far advanced in years made this declaration, *I grow old in the purſuit of learning*. He was not too much attached to wealth, as we may gather from the following verſes:

The man that boaſts of golden ſtores,
Of grain that loads his bending floors,
Of fields with freſh'ning herbage green,
Where bounding ſteeds and herds are ſeen,
I call not happier than the ſwain
Whoſe limbs are ſound, whoſe food is plain,
Whoſe joys a blooming wife endears,
Whoſe hours a ſmiling offspring cheers.

Yet in another place he ſays:

The flow of riches, though deſir'd,
Life's real goods, if well acquir'd,
Unjuſtly let me never gain,
Leſt vengeance follow in their train.

Indeed, a good man, a valuable member of ſociety, ſhould neither ſet his heart upon ſuperfluities, nor reject the uſe of what is neceſſary and convenient. And in thoſe times, as Heſiod † informs us, no buſineſs was looked upon as a diſparagement, nor did any trade cauſe a

was mightily addicted to poetry. And Plato (in *Timæo*) ſays, that if he had finiſhed all his poems, and particularly the Hiſtory of the Atlantic Iſland, which he brought out of Egypt, and had taken time to reviſe and correct them as others did, neither Homer, Heſiod, nor any other ancient poet would have been more famous. It is evident both from the life and writings of this great man, that he was a perſon not only of exalted virtue, but of a pleaſant and agreeable temper. He conſidered men as men; and keeping both their capacity for virtue, and their proneneſs to evil in his view, he adapted his laws ſo as to ſtrengthen and ſupport the one, and to check and keep under the other. His inſtitutions are as remarkable for their ſweetneſs and practicability, as thoſe of Lycurgus are for harſhneſs and forcing human nature.

* This paſſage of Solon's, and another below, are now found *among the ſentences* of Theognis.

† *Lib. Op. & Di.* ver. 309.

a diſadvantageous diſtinction. The profeſſion of merchandize was honourable, as it brought home the produce of barbarous countries, engaged the friendſhip of kings, and opened a wide field of knowledge and experience. Nay, ſome merchants have been founders of great cities; Protus, for inſtance, that built Marſeilles, for whom the Gauls about the Rhone had the higheſt eſteem. Thales alſo, and Hippocrates the mathematician, are ſaid to have had their ſhare in commerce; and the oil that Plato diſpoſed of in Egypt *, defrayed the expence of his travels.

If Solon was too expenſive and luxurious in his way of living, and indulged his poetical vein in his deſcription of pleaſure too freely for a philoſopher, it is imputed to his mercantile life. For as he paſſed through many and great dangers, he might ſurely compenſate them with a little relaxation and enjoyment. But that he placed himſelf rather in the claſs of the poor than the rich, is evident from theſe lines:

> For vice, tho' PLENTY fills her horn,
> And virtue ſinks in want and ſcorn;
> Yet never, ſure, ſhall Solon change
> His truth for wealth's moſt eaſy range!
> Since virtue lives, and truth ſhall ſtand,
> While wealth eludes the graſping hand.

He ſeems to have made uſe of his poetical talent at firſt, not for any ſerious purpoſe, but only for amuſement, and to fill up his hours of leiſure; but afterwards he inſerted moral ſentences, and interwove many political tranſactions in his poems, not for the ſake of recording or remembering them, but ſometimes by way of apology for his own adminiſtration, and ſometimes to exhort, to adviſe, or to cenſure the citizens of Athens. Some are of opinion, that he attempted to put his laws too in verſe, and they give us this beginning.

> Supreme of gods, whoſe power we firſt addreſs
> This plan to honour, and theſe laws to bleſs.

Like moſt of the ſages of thoſe times, he cultivated chiefly that part of moral philoſophy which treats of civil obligations.

* It was uſual to trade into Egypt with the oil of Greece and Judea. It is ſaid in the prophet Hoſea, (c. xii. v. 1.) *Ephraim carried oil into Egypt.*

gations. His phyſics were of a very ſimple and ancient caſt, as appears from the following lines:

> From cloudy vapours falls the treaſur'd ſnow,
> And the fierce hail: from light'ning's rapid blaze
> Springs the loud thunder—winds diſturb the deep;
> Than whoſe unruffled breaſt, no ſmoother ſcene
> In all the works of nature!———

Upon the whole, Thales ſeems to have been the only philoſopher, who then carried his ſpeculations beyond things in common uſe, while the reſt of the wiſe men maintained their character by rules for ſocial life.

They are reported to have met at Delphi, and afterwards at Corinth upon the invitation of Periander, who made proviſion for their entertainment. But what contributed moſt to their honour, was their ſending the *tripod* from one to another, with an ambition to outvie each other in modeſty. The ſtory is this: When ſome Coans were drawing a net, certain ſtrangers from Miletus bought the draught unſeen. It proved to be a golden tripod, which Helen, as ſhe ſailed from Troy, is ſaid to have thrown in there, in compliance with an ancient oracle. A diſpute ariſing at firſt between the ſtrangers and the fiſhermen about the tripod, and afterwards extending itſelf to the ſtates to which they belonged, ſo as almoſt to engage them in hoſtilities, the prieſteſs of Apollo took up the matter, by ordering that the wiſeſt man they could find ſhould have the tripod. And firſt it was ſent to Thales at Miletus, the Coans voluntarily preſenting that to one of the Mileſians, for which they would have gone to war with them all. Thales declared that Bias was a wiſer man than he, ſo it was brought to him. He ſent it to another, as wiſer ſtill. After making a farther circuit, it came to Thales the ſecond time. And at laſt, it was carried from Miletus to Thebes, and dedicated to the Iſmenian Apollo. Theophraſtus relates, that the tripod was firſt ſent to Bias at Priene; that Bias ſent it back again to Thales at Miletus; that ſo having paſſed through the hands of the ſeven, it came round to Bias again, and at laſt was ſent to the temple of Apollo at Delphi. This is the moſt current account; yet ſome ſay the preſent was not a tripod, but a bowl ſent by Crœſus; and others, that it was a cup which one Bathycles had left for that *purpoſe*.

We

We have a particular account of a converſation which Solon had with Anacharſis*, and of another he had with Thales. Anacharſis went to Solon's houſe at Athens, knocked at the door, and ſaid *he was a ſtranger who deſired to enter into engagements of friendſhip and mutual hoſpitality with him.* Solon anſwered, *Friendſhips are beſt formed at home. Then do you,* ſaid Anacharſis, *who are at home, make me your friend, and receive me into your houſe.* Struck with the quickneſs of his repartee, Solon gave him a kind welcome, and kept him ſome time with him, being then employed in public affairs and in modelling his laws. When Anacharſis knew what Solon was about, he laughed at his undertaking, and at the abſurdity of imagining he could reſtrain the avarice and injuſtice of his citizens by *written laws, which in all reſpects reſembled ſpiders' webs, and would, like them, only entangle and hold the poor and weak, while the rich and powerful eaſily broke through them.* To this Solon replied, *Men keep their agreements, when it is an advantage to both parties not to break them; and he would ſo frame his laws, as to make it evident to the Athenians, that it would be more for their intereſt to obſerve them to tranſgreſs them.* The event, however, ſhewed, that Anacharſis was nearer the truth in his conjecture, than Solon was in his hope. Anacharſis having ſeen an aſſembly of the people at Athens, ſaid, *he was ſurpriſed at this, that in Greece wiſe men pleaded cauſes, and fools determined them.*

When Solon was entertained by Thales at Miletus, he expreſſed ſome wonder that *he did not marry and raiſe a family.* To this Thales gave no immediate anſwer; but ſome days after he inſtructed a ſtranger to ſay, That *he came from Athens ten days before.* Solon inquiring, *What news there was at Athens,* the man, according to his inſtructions,

* The Scythians, long before the days of Solon, had been celebrated for their frugality, their temperance, and juſtice. Anacharſis was one of thoſe Scythians, and a prince of the blood. He went to Athens about the forty-ſeventh olympiad, that is, 590 years before Chriſt. His good ſenſe, his knowledge, and great experience made him paſs for one of the ſeven wiſe men. But the greateſt and wiſeſt men have their inconſiſtencies: for ſuch it certainly was, for Anacharſis to carry the Grecian worſhip, the rites of Cybele, into Scythia, contrary to the laws of his country. Though he performed thoſe rites privately in a woody part of the country, a Scythian happened to ſee him, and acquainted the king with it, who came immediately, and ſhot him *with an arrow upon the ſpot.* HERODOT. l. iv. c. 76.

inſtructions, ſaid, *None, except the funeral of a young man, which was attended by the whole city. For he was the ſon (as they told me) of a perſon of great honour, and of the higheſt reputation for virtue, who was then abroad upon his travels. What a miſerable man is he,* ſaid Solon: *but what was his name? I have heard his name,* anſwered the ſtranger, *but do not recollect it. All I remember is, that there was much talk of his wiſdom and juſtice.* Solon, whoſe apprehenſions increaſed with every reply, was now much diſconcerted, and mentioned his own name, aſking, *Whether it was not Solon's ſon that was dead?* The ſtranger anſwering in the affirmative, he began to beat his head, and to do and ſay ſuch things as are uſual to men in a tranſport of grief*. Then Thales, taking him by the hand, ſaid with a ſmile, *Theſe things, which ſtrike down ſo firm a man as Solon, kept me from marriage and from having children. But take courage, my good friend, for not a word of what has been told you is true.* Hermippus ſays, he took this ſtory from Patæcus, who uſed to boaſt he had the ſoul of Æſop.

But after all, to neglect the procuring of what is neceſſary or convenient in life, for fear of loſing it, would be acting a very mean and abſurd part. By the ſame rule a man might refuſe the enjoyment of riches, or honour, or wiſdom, becauſe it is poſſible for him to be deprived of them. Even the excellent qualities of the mind, the moſt valuable and pleaſing poſſeſſion in the world, we ſee deſtroyed by poiſonous drugs or by the violence of ſome diſeaſe. Nay, Thales himſelf could not be ſecure from fears, by living ſingle, unleſs he would renounce all intereſt in his friends, his relations, and his country. Inſtead of that, however, he is ſaid to have adopted his ſiſter's ſon, named Cybiſthus. Indeed the ſoul has not only a principle of ſenſe, of underſtanding, of memory, but of love; and when it has nothing at home to fix its affection upon, it unites itſelf, and cleaves to ſomething abroad. Strangers or perſons of ſpurious birth often inſinuate themſelves into ſuch a man's heart, as into a houſe or land that has no lawful heirs, and, together with love, bring a train of cares and apprehenſions for them. It is not uncommon to hear perſons of a moroſe

* Whether on this occaſion, or on the real loſs of a ſon, is uncertain, *Solon being deſired not* to weep, ſince weeping would avail nothing; he *anſwered, with much* humanity and good ſenſe, *And for this cauſe I weep.*

roſe temper, who talk againſt marriage and a family, uttering the moſt abject complaints, when a child which they have had by a ſlave or a concubine, happens to ſicken or die. Nay, ſome have expreſſed a very great regret upon the death of dogs and horſes; whilſt others have borne the loſs of valuable children, without any affliction, or at leaſt without any indecent ſorrow, and have paſſed the reſt of their days with calmneſs and compoſure. It is, certainly, weakneſs, not affection, which brings infinite troubles and fears upon men, who are not fortified by reaſon againſt the power of fortune; who have no enjoyment of a preſent good, becauſe of their apprehenſions, and the real anguiſh they find in conſidering that, in time, they may be deprived of it. No man, ſurely, ſhould take refuge in poverty, to guard againſt the loſs of an eſtate; nor remain in the unſocial ſtate of celibacy, that he may have neither friends nor children to loſe; he ſhould be armed by reaſon againſt all events. But, perhaps, we have been too diffuſe in theſe ſentiments.

When the Athenians, tired out with a long and troubleſome war againſt the Megarenſians; for the iſle of Salamis, made a law, that no one for the future, under pain of death, ſhould either by ſpeech or writing propoſe that the city ſhould aſſert its claim to that iſland; Solon was very uneaſy at ſo diſhonourable a decree, and ſeeing great part of the youth deſirous to begin the war again, being reſtrained from it only by fear of the law, he feigned himſelf inſane*; and a report ſpread from his houſe into the city, that he was out of his ſenſes. Privately, however, he had compoſed an elegy, and got it by heart, in order to repeat it in public; thus prepared, he ſallied out unexpectedly into the market-place with a cap upon his head†. A great number of people flocking about him there, he got upon the heralds' ſtone, and ſung the elegy which begins thus,

Hear and attend: from Salamis I came
To ſhew your error,

This

* When the Athenians were delivered from their fears by the death of Epaminondas, they began to ſquander away upon ſhews and plays the money that had been aſſigned for the pay of the army and navy, and at the ſame time they made it death for any one to propoſe a reformation. In that caſe, Demoſthenes did not, like Solon, attack their error, under a pretence of inſanity, but boldly and reſolutely ſpoke againſt it, and by the force of his eloquence brought them to correct it.

† *None wore caps but the ſick.*

This compoſition is entitled *Salamis*, and conſiſts of a hundred very beautiful lines. When Solon had done, his friends began to expreſs their admiration, and Piſiſtratus, in particular, exerted himſelf in perſuading the people to comply with his directions; whereupon they repealed the law, once more undertook the war, and inveſted Solon with the command. The common account of his proceedings is this. He ſailed with Piſiſtratus to Colias, and having ſeized the women who, according to the cuſtom of the country, were offering ſacrifice to Ceres there, he ſent a truſty perſon to Salamis, who was to pretend he was a deſerter, and to adviſe the Megarenſians, if they had a mind to ſeize the principal Athenian matrons, to ſet ſail immediately for Colias. The Megarenſians readily embracing the propoſal, and ſending out a body of men, Solon diſcovered the ſhip as it put off from the iſland; and cauſing the women directly to withdraw, ordered a number of young men, whoſe faces were yet ſmooth, to dreſs themſelves in their habits, caps, and ſhoes. Thus with weapons concealed under their clothes, they were to dance and play by the ſea-ſide, till the enemy was landed, and the veſſel near enough to be ſeized. Matters being thus ordered, the Megarenſians were deceived with the appearance, and ran confuſedly on ſhore, ſtriving which ſhould firſt lay hold on the women. But they met with ſo warm a reception, that they were cut off to a man: and the Athenians embarking immediately for Salamis, took poſſeſſion of the iſland.

Others deny that it was recovered in this manner, and tell us, that Apollo, being firſt conſulted at Delphi, gave this anſwer,

> Go, firſt propitiate the country's chiefs:
> Hid in Æſopus' lap; who, when interr'd,
> Fac'd the declining ſun.

Upon this, Solon croſſed the ſea by night, and offered ſacrifices in Salamis, to the heroes Periphemus and Cichreus. Then taking five hundred Athenian volunteers who had obtained a decree, that if they conquered the iſland, the government of it ſhould be inveſted in them, he ſailed with a number of fiſhing-veſſels and one galley of thirty oars for Salamis, where he caſt anchor at a point which looks towards Eubœa.

The

The Megarenſians that were in the place, having heard a confuſed report of what had happened, betook themſelves in a diſorderly manner to arms, and ſent a ſhip to diſcover the enemy. As the ſhip approached too near, Solon took it, and ſecuring the crew, put in their place ſome of the braveſt of the Athenians, with orders to make the beſt of their way to the city, as privately as poſſible. In the mean time, with the reſt of his men, he attacked the Megarenſians by land; and while theſe were engaged, thoſe from the ſhip took the city. A cuſtom which obtained afterwards, ſeems to bear witneſs to the truth of this account. For an Athenian ſhip, once a year, paſſed ſilently to Salamis, and the inhabitants coming down upon it with noiſe and tumult, one man in armour leaped aſhore, and ran ſhouting towards the promontory of Sciradium, to meet thoſe that were advancing by land. Near that place is a temple of Mars erected by Solon: for there it was that he defeated the Megarenſians, and diſmiſſed, upon certain conditions, ſuch as were not ſlain in battle.

However, the people of Megara perſiſted in their claim till both ſides had ſeverely felt the calamities of war, and then they referred the affair to the deciſion of the Lacedæmonians. Many authors relate that Solon availed himſelf of a paſſage in Homer's catalogue of ſhips, which he alleged before the arbitrators, dexterouſly inſerting a line of his own: for to this verſe,

Ajax from Salamis twelve ſhips commands,

he is ſaid to have added,

And ranks his forces with th' Athenian power *.

But the Athenians look upon this as an idle ſtory, and tell us, that Solon made it appear to the judges, that Philæus and Euryſaces, ſons of Ajax, being admitted by the Athenians to the freedom of their city, gave up the iſland to them, and removed, the one to Brauron, and the other to Melite in Attica: likewiſe, that the tribe of the Philaidæ, of which Piſiſtratus was, had its name from that Philæus. He brought another argument againſt the Megarenſians,

* This line could be no ſufficient evidence; for there are many paſſages in Homer which prove that the ſhips of Ajax were ſtationed near the *Theſſalians*.

garenſians, from the manner of burying in Salamis, which was agreeable to the cuſtom of Athens, and not to that of Megara; for the Megarenſians inter the dead with their faces to the eaſt, and the Athenians turn theirs to the weſt. On the other hand, Hereas of Megara inſiſts, that the Megarenſians likewiſe turn the faces of the dead to the weſt. and, what is more, that, like the people of Salamis, they put three or four corpſes in one tomb, whereas the Athenians have a ſeparate tomb for each. But Solon's cauſe was farther aſſiſted by certain oracles of Apollo, in which the iſland was called *Ionian* Salamis. This matter was determined by five Spartans, Critolaides, Amompharetus, Hypſechidas, Anaxilas, and Cleomenes.

Solon acquired conſiderable honour and authority in Athens by this affair; but he was much more celebrated among the Greeks in general, for negociating ſuccours for the temple at Delphi, againſt the inſolent and injurious behaviour of the Cirrhæans*, and perſuading the Greeks to arm for the honour of the god. At his motion, it was that the *Amphictyons* declared war; as Ariſtotle, among others, teſtifies, in his book concerning the Pythian games, where he attributes that decree to Solon. He was not, however, appointed general in that war, as Hermippus relates from Euanthes the Samian. For Æſchines the orator ſays no ſuch thing; and we find in the records of Delphi, that Alcmæon, not Solon, commanded the Athenians on that occaſion.

The

* The inhabitants of Cirrha, a town ſeated in the bay of Corinth, after having by repeated incurſions waſted the territory of Delphi, beſieged the city itſelf from a deſire of making themſelves maſters of the riches contained in the temple of Apollo. Advice of this being ſent to the *Amphictyons*, who were the ſtates-general of Greece, Solon adviſed that this matter ſhould be univerſally reſented. Accordingly Clyſthenes, tyrant of Sicyon, was ſent commander in chief againſt the Cirrhæans; Alcmæon was general of the Athenian quota; and Solon went as counſellor or aſſiſtant to Clyſthenes. When the Greek army had beſieged Cirrha ſome time without any great appearance of ſucceſs, Apollo was conſulted, who anſwered, that they ſhould not be able to reduce the place, till the waves of the Cirrhæan ſea waſhed the territories of Delphi. This anſwer ſtruck the army with ſurprize, from which Solon extricated them by adviſing Clyſthenes to conſecrate the whole territories of Cirrha to the Delphic Apollo, whence it would follow that the ſea muſt waſh the ſacred coaſt. Pauſanias *(in Phocicis)* mentions another ſtratagem, which was not worthy of the juſtice of Solon. *Cirrha, however,* was taken, and became henceforth the arſenal of *Delphi.*

The execrable proceedings againſt the accomplices of Cylon *, had long occaſioned great troubles in the Athenian ſtate. The conſpirators had taken ſanctuary in Minerva's temple; but Megacles, then Archon, perſuaded them to quit it, and ſtand trial, under the notion that if they tied a thread to the ſhrine of the goddeſs, and kept hold of it, they would ſtill be under her protection. But when they came over againſt the temple of the furies, the thread broke of itſelf; upon which Megacles and his colleagues ruſhed upon them and ſeized them, as if they had loſt their privilege. Such as were out of the temple were ſtoned; thoſe that fled to the altars were cut in pieces there; and they only were ſpared who made application to the wives of the magiſtrates. From that time thoſe magiſtrates were called *execrable*, and became objects of the public hatred. The remains of Cylon's faction afterwards recovered ſtrength, and kept up the quarrel with the deſcendants of Megacles. The diſpute was greater than ever, and the two parties more exaſperated, when Solon, whoſe authority was now very great, and others of the principal Athenians, interpoſed, and by intreaties and arguments perſuaded the perſons called *execrable*, to ſubmit to juſtice and a fair trial, before three hundred judges ſelected from the nobility. Myron, of the *Phylenſian* ward carried on the impeachment, and they were condemned: As many as were alive, were driven into exile; and the bodies of the dead dug up and caſt out beyond the borders of Attica. Amidſt theſe diſturbances, the

* There was, for a long time after the democracy took place, a ſtrong party againſt it, who left no meaſures untried, in order, if poſſible, to reſtore their ancient form of government. Cylon, a man of quality, and ſon-in-law to Theagenes, tyrant of Megara, repined at the ſudden change of the magiſtrates, and had the thoughts of aſking that as a favour, which he apprehended to be due to his birthright. He formed, therefore, a deſign to ſeize the citadel, which he put in practice in the forty-fifth olympiad, when many of the citizens were gone to the olympic games. Megacles, who was at that time chief archon, with the other magiſtrates and the whole power of Athens, immediately beſieged the conſpirators there, and reduced them to ſuch diſtreſs, that Cylon and his brother fled, and left the meaner ſort to ſhift for themſelves. Such as eſcaped the ſword took refuge, as Plutarch relates, in Minerva's temple; and though they deſerved death for conſpiring againſt the government, yet, as the magiſtrates put them to death in breach of the privilege of ſanctuary, they brought upon themſelves the indignation of the ſuperſtitious Athenians, who deemed ſuch a breach a greater crime than treaſon.

the Megarenſians renewed the war, took Niſæa from the Athenians, and recovered Salamis once more.

About this time the city was likewiſe afflicted with ſuperſtitious fears and ſtrange appearances: and the ſoothſayers declared, that there were certain abominable crimes which wanted expiation, pointed out by the entrails of the victims. Upon this they ſent to Crete for Epimenides the *Phæſtian* *, who is reckoned the ſeventh among the wiſe men, by thoſe that do not admit Periander into the number. He was reputed a man of great piety, beloved by the gods, and ſkilled in matters of religion, particularly in what related to inſpiration and the ſacred myſteries: therefore the men of thoſe days called him the ſon of the nymph Balte, and one of the *Curetes* revived. When he arrived at Athens, he contracted a friendſhip with Solon, and privately gave him conſiderable aſſiſtance, preparing the way for the reception of his laws. For he taught the Athenians to be more frugal in their religious worſhip, and more moderate in their mourning, by intermixing certain ſacrifices with the funeral ſolemnities, and aboliſhing the cruel and barbarous cuſtoms that had generally prevailed among the women before. What is of ſtill greater conſequence, by expiations, luſtrations, and the erecting of temples and ſhrines, he hallowed and purified the city, and made the people more obſervant of juſtice and more inclined to union.

When he had ſeen Munychia, and conſidered it ſome time, he is reported to have ſaid to thoſe about him †,

How

* This Epimenides was a very extraordinary perſon. Diogenes Laërtius tells us, that he was the inventor of the art of luſtrating or purifying houſes, fields, and perſons; which, if ſpoken of Greece, may be true; but Moſes had long before taught the Hebrews ſomething of this nature. (*Vide* Levit. xvi.) Epimenides took ſome ſheep that were all black, and others that were all white; theſe he led into the Areopagus, and turning them looſe, directed certain perſons to follow them, who ſhould mark where they couched, and there ſacrifice them to the local deity. This being done, altars were erected in all theſe places to perpetuate the memory of this ſolemn expiation. There were, however, other ceremonies practiſed for the purpoſe of luſtration, of which Tzetzes, in his poetical chronicle, gives a particular account, but which are too trifling to be mentioned here.

† This prediction was fulfilled 270 years after, when Antipater conſtrained the Athenians to admit his garriſon into that place. Beſides *this prophecy*, Epimenides uttered another during his ſtay at Athens; *for hearing that* the citizens were alarmed at the progreſs of the Perſian power

How blind is man to futurity! If the Athenians could foreſee what trouble that place will give them, they would tear it in pieces with their teeth, rather than it ſhould ſtand. Something ſimilar to this is related of Thales. For he ordered the Mileſians to bury him in a certain refuſe and neglected place, and foretold, at the ſame time, that their market-place would one day ſtand there. As for Epimenides, he was held in admiration at Athens; great honours were paid him, and many valuable preſents made: yet he would accept of nothing but a branch of the ſacred olive, which they gave him at his requeſt; and with that he departed.

When the troubles about Cylon's affair were over, and the ſacrilegious perſons removed, in the manner we have mentioned, the Athenians relapſed into their old diſputes concerning the government; for there were as many parties among them as there were different tracts of land in their country. The inhabitants of the mountainous part were, it ſeems for a democracy; thoſe of the plains for an oligarchy; and thoſe of the ſea-coaſts contending for a mixed kind of government, hindered the other two from gaining their point. At the ſame time, the inequality between the poor and the rich occaſioned the greateſt diſcord, and the ſtate was in ſo dangerous a ſituation, that there ſeemed to be no way to quell the ſeditions, or to ſave it from ruin, but changing it to a monarchy. So greatly were the poor in debt to the rich, that they were obliged either to pay them a ſixth part of the produce of the land (whence they were called *Hectemorii* and *Thetes*) or elſe to engage their perſons to their creditors, who might ſeize them on failure of payment. Accordingly ſome made ſlaves of them, and others ſold them to foreigners. Nay, ſome parents were forced to ſell their own children, (for no law forbad it) and to quit the city, to avoid the ſevere treatment of thoſe uſurers. But the greater number, and men of the moſt ſpirit, agreed to ſtand by each other, and to bear ſuch impoſitions no longer. They determined to chooſe a truſty perſon for their leader to deliver thoſe who had failed in their time of

power at ſea, he adviſed them to make themſelves eaſy, for that the Perſians would not for many years attempt any thing againſt the Greeks, and when they did, they would receive greater loſs themſelves than they would be able to bring upon the ſtates they thought to deſtroy. *Laert. in Vita & Rimen.*

of payment, to divide the land, and to give an entire new face to the commonwealth.

Then the moſt prudent of the Athenians caſt their eyes upon Solon, as a man leaſt obnoxious to either party, having neither been engaged in oppreſſions with the rich, nor entangled in neceſſities with the poor. Him, therefore, they intreated to aſſiſt the public in this exigency, and to compoſe theſe differences. Phanias the Leſbian aſſerts, indeed, that Solon, to ſave the ſtate, dealt artfully with both parties, and privately promiſed the poor a diviſion of the lands, and the rich a confirmation of their ſecurities. At firſt he was loth to take the adminiſtration upon him, by reaſon of the avarice of ſome and the inſolence of others; but was, however, choſen archon next after Philombrotus, and at the ſame time arbitrator and lawgiver; the rich accepting of him readily, as one of *them*, and the poor, as a good and worthy man. They tell us too, that a ſaying of his, which he had let fall ſome time before, that *equality cauſes no war*, was then much repeated, and pleaſed both the rich and the poor; the latter expecting to come to a balance by their numbers and by the meaſure of divided lands, and the former to preſerve an equality at leaſt, by their dignity and power. Thus both parties being in great hopes, the heads of them were urgent with Solon to make himſelf king, and endeavoured to perſuade him, that he might with better aſſurance take upon him the direction of a city where he had the ſupreme authority. Nay, many of the citizens, that leaned to neither party, ſeeing the intended change difficult to be effected by reaſon and law, were not againſt the entruſting of the government to the hands of one wiſe and juſt man. Some, moreover, acquaint us, that he received this oracle from Apollo,

> Seize, ſeize the helm; the reeling veſſel guide:
> With aiding patriots ſtem the raging tide.

His friends, in particular told him it would appear that he wanted courage, if he rejected the monarchy for fear of the name of tyrant; as if the ſole and ſupreme power would not ſoon become a lawful ſovereignty through the virtues of him that received it. Thus formerly (ſaid they) the Eubœans ſet up Tynnondas and lately the Mityle-

mæans Pittacus for their prince *, None of theſe things moved Solon from his purpoſe, and the anſwer he is ſaid to have given his friends is this, *Abſolute monarchy is a fair field, but it has no outlet.* And in one of his poems he thus addreſſes himſelf to his friend Phocus,

——If I ſpared my country,
If gilded violence and tyrannic ſway
Could never charm me; thence no ſhame accrues:
Still the mild honour of my name I boaſt,
And find my empire there.——

Whence it is evident that his reputation was very great, before he appeared in the character of a legiſlator. As for the ridicule he was expoſed to for rejecting kingly power, he has deſcribed it in the following verſes:

Nor wiſdom's palm, nor deep-laid policy
Can Solon boaſt. For when its nobleſt bleſſings
Heaven pour'd into his lap, he ſpurn'd them from him.
Where was his ſenſe and ſpirit, when enclos'd
He found the choiceſt prey, nor deign'd to draw it?
Who, to command fair Athens but one day,
Would not himſelf, with all his race, have fallen
Contented on the morrow?

Thus he has introduced the multitude and men of low minds, as diſcourſing about him. But though he rejected abſolute power, he proceeded with ſpirit enough in the adminiſtration; he did not make any conceſſions in behalf of the powerful, nor, in the framing of his laws, did he indulge the humour of his conſtituents. Where the former eſtabliſhment was tolerable, he neither applied remedies, nor uſed the inciſion-knife, leſt he ſhould put the whole in diſorder, and not have power to ſettle or compoſe it afterwards in the temperature he could wiſh. He only made ſuch alterations as he might bring the people to acquieſce in by perſuaſion, or compel them to by his authority, making, (as he ſays) *force and right conſpire.* Hence

* Pittacus one of the ſeven wiſe men of Greece, made himſelf maſter of Mitylene; for which, Alcæus, who was of the ſame town, cotemporary with Pittacus, and, as a poet, a friend to liberty, ſatirized him, as he did the other tyrants. Pittacus diſregarded his cenſures, and having by his authority quelled the ſeditions of his citizens, and eſtabliſhed peace and harmony among them, he voluntarily quitted *his power*, and reſtored his country to its liberty.

Hence it was, that having the queſtion afterwards put to him, *Whether he had provided the beſt of laws for the Athenians*, he anſwered, *The beſt they were capable of receiving*. And as the moderns obſerve, that the Athenians uſed to qualify the harſhneſs of things by giving them ſofter and politer names, calling whores *miſtreſſes*, tributes *contributions*, garriſons *guards*, and priſons *caſtles*; ſo Solon ſeems to be the firſt that diſtinguiſhed the cancelling of debts by the name of a *diſcharge*. For this was the firſt of his public acts, that debts ſhould be forgiven, and that no man, for the future, ſhould take the body of his debtor for ſecurity. Though Androtion and ſome others ſay, that it was not by the cancelling of debts, but by moderating the intereſt, that the poor were relieved, they thought themſelves ſo happy in it, that they gave the name of *diſcharge* to this act of humanity, as well as to the enlarging of meaſures and the value of money, which went along with it. For he ordered the *minæ*, which before went but for ſeventy-three *drachmas*, to go for a hundred: ſo that, as they paid the ſame in value, but much leſs in weight, thoſe that had great ſums to pay were relieved, while ſuch as received them were no loſers.

The greater part of writers, however, affirm, that it was the abolition of paſt ſecurities that was called a *diſcharge*, and with theſe the poems of Solon agree. For in them he values himſelf on *having taken away the marks of mortgaged land**, *which before were almoſt every where ſet up, and made free thoſe fields which before were bound:* and not only ſo, but *of ſuch citizens as were ſeizable by their creditors for debt, ſome*, he tells us, *he had brought back from other countries, where they had wandered ſo long, that they had forgot the Attic dialect, and others he had ſet at liberty, who had experienced a cruel ſlavery at home.*

This affair, indeed, brought upon him the greateſt trouble he met with: For when he undertook the annulling of debts, and was conſidering of a ſuitable ſpeech and a proper method of introducing the buſineſs, he told ſome of his moſt intimate friends, namely Conon, Clinias, and Hipponicus, that he intended only to aboliſh the debts,

* The Athenians had a cuſtom of fixing up billets, to ſhew that houſes or lands were mortgaged.

debts, and not to meddle with the lands. Theſe friends of his haſtening to make their advantage of the ſecret, before the decree took place, borrowed large ſums of the rich, and purchaſed eſtates with them. Afterwards, when the decree was publiſhed, they kept their poſſeſſions without paying the money they had taken up; which brought great reflections upon Solon, as if he had not been impoſed upon with the reſt, but were rather an accomplice in the fraud. This charge, however, was ſoon removed, by his being the firſt to comply with the law, and remitting a debt of five talents, which he had out at intereſt. Others, among whom is Polyzelus the Rhodian, ſay it was fifteen talents. But his friends went by the name of *Chreocopidæ* or *debt-cutters* ever after.

The method he took, ſatisfied neither the poor nor the rich. The latter were diſpleaſed by the cancelling of their bonds; and the former at not finding a diviſion of lands: upon this they had fixed their hopes, and they complained that he had not, like Lycurgus, made all the citizens equal in eſtate. Lycurgus, however, being the eleventh from Hercules, and having reigned many years in Lacedæmon, had acquired great authority, intereſt, and friends, of which he knew very well how to avail himſelf in ſetting up a new form of government. Yet he was obliged to have recourſe to force rather than perſuaſion, and had an eye ſtruck out in the diſpute, before he could bring it to a laſting ſettlement, and eſtabliſh ſuch an union and equality, as left neither rich nor poor in the city. On the other hand, Solon's eſtate was but moderate, not ſuperior to that of ſome commoners, and therefore he attempted not to erect ſuch a commonwealth as that of Lycurgus, conſidering it as out of his power: he proceeded as far as he thought he could be ſupported by the confidence the people had in his probity and wiſdom.

That he anſwered not the expectations of the generality, but offended them by falling ſhort, appears from theſe verſes of his

> Thoſe eyes with joy once ſparkling when they view'd me,
> With cold, oblique regard behold me now.

And a little after——

——Yet

——Yet who but Solon
Could have ſpoke peace to their tumultuous waves,
And not have ſunk beneath them *?

But being ſoon ſenſible of the utility of the decree, they laid aſide their complaints, offered a public ſacrifice, which they called *ſeiſacthia*, or the ſacrifice of the *diſcharge*, and conſtituted Solon lawgiver and ſuperintendant of the commonwealth; committing to him the regulation not of a part only, but the whole, magiſtracies, aſſemblies, courts of judicature, and ſenate; and leaving him to determine the qualification, number, and time of meeting for them all, as well as to abrogate or continue the former conſtitutions, at his pleaſure.

Firſt then, he repealed the laws of Draco †, except thoſe concerning murder, becauſe of the ſeverity of the puniſhments they appointed, which for almoſt all offences were capital; even thoſe that were convicted of idleneſs were to ſuffer death, and ſuch as ſtole only a few apples or pot-herbs, were to be puniſhed in the ſame manner as ſacrilegious perſons and murderers. Hence a ſaying of Demades, who lived long after, was much admired, that *Draco wrote his laws not with ink, but with blood.* And he himſelf

*——παρ εξελη γαλα is a proverbial expreſſion, which will not bear a literal proſe tranſlation, much leſs a poetical one: it was neceſſary, therefore, to give a new turn to the ſentence, only keeping the ſenſe in view.

† Draco was archon in the ſecond, though ſome ſay in the laſt, year of the thirty-ninth olympiad, about the year before Chriſt 624. Though the name of this great man occurs frequently in hiſtory, yet we no where find ſo much as ten lines together concerning him and his inſtitutions. He may be conſidered as the firſt legiſlator of the Athenians; for the laws, or rather precepts, of Triptolemus were very few, viz. *Honour your parents*; *worſhip the gods*; *hurt not animals*; Draco was the firſt of the Greeks that puniſhed adultery with death; and he eſteemed murder ſo high a crime, that to imprint a deep abhorrence of it in the minds of men, he ordained that proceſs ſhould be carried on even againſt inanimate things, if they accidentally cauſed the death of any perſon. But beſides murder and adultery, which deſerved death, he made a number of ſmaller offences capital; and that brought almoſt all his laws into diſuſe. The extravagant ſeverity of them, like an edge too finely ground, hindered his *theſmoi*, as he called them, from ſtriking deep. Porphyry *(de abſtinent.)* has preſerved one of them concerning divine worſhip, "It is an everlaſting law in "Attica, that the gods are to be worſhipped, and the heroes alſo, "*according to the* cuſtoms of our anceſtors, and in private only with "*a proper* addreſs, firſt fruits, and annual libations."

himſelf being aſked, *Why he made death the puniſhment for moſt offences*, anſwered, *Small ones deſerve it, and I can find no greater for the moſt heinous.*

In the next place, Solon took an eſtimate of the eſtates of the citizens; intending to leave the great offices in the hands of the rich, but to give the reſt of the people a ſhare in other departments which they had not before. Such as had a yearly income of five hundred meaſures in wet and dry goods, he placed in the firſt rank, and called them *Pentacoſiomedimni**: The ſecond conſiſted of thoſe that could keep a horſe, or whoſe lands produced three hundred meaſures; theſe were of the *equeſtrian* order, and called *Hippodatelountes*. And thoſe of the third claſs, who had but two hundred meaſures, were called *Zeugitæ*. The reſt were named *Thetes*, and not admitted to any office; they had only a right to appear and give their vote in the general aſſembly of the people. This ſeemed at firſt but a ſlight privilege, but afterwards ſhewed itſelf a matter of great importance: for moſt cauſes came at laſt to be decided by them; and in ſuch matters as were under the cognizance of the magiſtrates there lay an appeal to the people. Beſides, he is ſaid to have drawn up his laws in an obſcure and ambiguous manner, on purpoſe to enlarge the authority of the popular tribunal. For as they could not adjuſt their difference; by the letter of the law, they were obliged to have recourſe to living judges; I mean the whole body of citizens, who therefore had all controverſies brought before them, and were in a manner ſuperior to the laws. Of this equality he himſelf takes notice in theſe words,

> By me the people held their native rights
> Uninjur'd, unoppreſs'd—The great reſtrain'd
> From lawleſs violence, and the poor from rapine,
> By me, their mutual ſhield.——

 Deſirous

* The *Pentacoſiomedimni* paid a talent to the public treaſury; the *Hippodatelountes*, as the word ſignifies, were obliged to find a horſe, and to ſerve as cavalry in the wars; the *Zeugitæ* were ſo called, as being a middle rank between the knights and thoſe of the loweſt order (for rowers who have the middle bench between the Thalamites and the Thranites, are called *Zeugitæ*;) and though the *Thetes* had barely each a vote in the general aſſemblies, yet that (as Plutarch obſerves) appeared in time to be a great privilege, moſt cauſes being brought by appeal before the people.

Deſirous yet farther to ſtrengthen the common people, he impowered any man whatever to enter an action for one that was injured. If a perſon was aſſaulted, or ſuffered damage or violence, another that was able and willing to do it, might proſecute the offender. Thus the lawgiver wiſely accuſtomed the citizens, as members of one body, to feel and to reſent one another's injuries. And we are told of a ſaying of his agreeable to this law: being aſked, *What city was beſt modelled?* he anſwered, *That, where thoſe who are not injured are no leſs ready to proſecute and puniſh offenders than thoſe who are.*

When theſe points were adjuſted, he eſtabliſhed the council of the *areopagus* *, which was to conſiſt of ſuch as had borne the office of *archon* †, and himſelf was one of the number. But obſerving that the people, now diſcharged from their debts, grew inſolent and imperious, he proceeded to conſtitute another council or ſenate, of four hundred ‡, a hundred out of each tribe, by whom all affairs

* The court of *areopagus*, though ſettled long before, had loſt much of its power by Draco's preferring the ephetæ. In ancient times, and till Solon became legiſlator, it conſiſted of ſuch perſons as were moſt conſpicuous in the ſtate for their wealth, power, and probity; but Solon made it a rule that ſuch only ſhould have a ſeat in it as had borne the office of *archon*. This had the effect he deſigned, it raiſed the reputation of the *areopagites* very high, and rendered their decrees ſo venerable, that none conteſted or repined at them through a long courſe of ages.

† After the extinction of the race of the Medontidæ, the Athenians made the office of *archon* annual; and, inſtead of one, they created nine *archons*. By the latter expedient, they provided againſt the too great power of a ſingle perſon, as by the former they took away all apprehenſion of the *archons* ſetting up for ſovereigns. In one word, they attained now what they had long ſought, the making their ſupreme magiſtrates dependent on the people. This remarkable æra of the completion of the Athenian democracy was, according to the *Marmora*, in the firſt year of the xxivth olympiad, before Chriſt 684. That theſe magiſtrates might however retain ſufficient authority and dignity, they had high titles and great honours annexed to their offices. The firſt was ſtyled by way of eminence *The Archon*, and the year was diſtinguiſhed by his name. The ſecond was called *Baſileus*, that is, *king*; for they choſe to have that title conſidered as a ſecondary one. This officer had the care of religion. The third had the name of *Polemarch*, for war was his particular province. The other ſix had the title of *Theſmothetæ*, and were conſidered as the guardians of their laws. Theſe *archons* continued till the time of the emperor Gallienus.

‡ The number of tribes were increaſed by Caliſthenes to ten, after he had driven out the Piſiſtratidæ; and then this ſenate conſiſted of five

affairs were to be previouſly conſidered; and ordered that no matter, without their approbation, ſhould be laid before the general aſſembly. In the mean time the high court of the *areopagus* were to be the inſpectors and guardians of the laws. Thus he ſuppoſed the commonwealth, ſecured by two councils, as by two anchors, would be leſs liable to be ſhaken by tumults, and the people would become more orderly and peaceable. Moſt writers, as we have obſerved, affirm that the council of the *areopagus* was of Solon's appointing: and it ſeems greatly to confirm their aſſertion, that Draco has made no mention of the *areopagites*, but in capital cauſes conſtantly addreſſes himſelf to the *ephetæ*. yet the eighth law of Solon's thirteenth table is ſet down in theſe very words, *Whoever were declared infamous, before Solon's archonſhip, let them be reſtored in honour, except ſuch as having been condemned in the areopagus, or by the ephetæ, or by the kings in the Prytaneum, for murder or robbery, or attempting to uſurp the government, had fled their country, before this law was made.* This on the contrary, ſhews, that before Solon was chief magiſtrate and delivered his laws, the council of the *areopagus* was in being. For who could have been condemned in the *areopagus* before Solon's time, if he was the firſt that erected it into a court of judicature? Unleſs, perhaps, there be ſome obſcurity or deficiency in the text, and the meaning be, that ſuch as have been convicted of crimes that are now cognizable before the *areopagites*, the *ephetæ* *, and *prytanes*, ſhall continue infamous, whilſt others are reſtored. But this I ſubmit to the judgment of the reader.

five hundred, fifty being choſen out of each tribe. Towards the cloſe of the year the preſident of each tribe gave in a liſt of candidates, out of whom the ſenators were elected by lot. The ſenators then appointed the officers called *prytanes*. The *prytanes*, while the ſenate conſiſted of 500, were 50 in number; and, for the avoiding of confuſion, ten of theſe preſided a week, during which ſpace they were called *prædri*, and out of them an *epiſtates* or preſident was choſen, whoſe office laſted but one day.

* The *ephetæ* were firſt appointed in the reign of Demophon, the ſon of Theſeus, for the trying of wilful murders and caſes of manſlaughter. They conſiſted at firſt of fifty Athenians and as many Argives; but Draco excluded the Argives, and ordered that it ſhould be compoſed of fifty-one Athenians, who were all to be turned of fifty years of age. He alſo fixed their authority above that of the areopagites; but Solon brought them under that court, and limited their juriſdiction.

The moſt peculiar and ſurpriſing of his other laws, is that which declares the man infamous who ſtands neuter in time of ſedition *. It ſeems, he would not have us be indifferent and unaffected with the fate of the public, when our own concerns are upon a ſafe bottom; nor when we are in health, be inſenſible to the diſtempers and griefs of our country. He would have us eſpouſe the better and juſter cauſe, and hazard every thing in defence of it, rather than wait in ſafety to ſee which ſide the victory will incline to. That law, too ſeems quite ridiculous and abſurd, which permits a rich heireſs, whoſe huſband happens to be impotent, to conſole herſelf with his neareſt relations. Yet ſome ſay, this law was very properly levelled againſt thoſe, who, conſcious of their own inability, match with heireſſes for the ſake of the portion, and under colour of law do violence to nature. For when they know that ſuch heireſſes may make choice of others to grant their favours to, they will either let thoſe matches alone, or if they do marry in that manner, they muſt ſuffer the ſhame of their avarice and diſhoneſty. It is right, that the heireſs ſhould not have liberty to chooſe at large but only amongſt her huſband's relations, that the child which is born may, at leaſt, belong to his kindred and family. Agreeable to this is the direction, that the bride and bridegroom ſhould be ſhut up together and eat of the ſame quince †; and that the huſband of an heireſs ſhould approach her at leaſt three times in a month. For, though they may happen not to have children, yet it is a mark of honour and regard due from a man to the chaſtity of his wife: it removes many uneaſineſſes, and prevents differences from proceeding to an abſolute breach.

In

* Aulus Gellius, who has preſerved the very words of this law, adds, that one who ſo ſtood neuter, ſhould loſe his houſes, his country, and eſtate, and be ſent out an exile. *Noct. Attic.* l. ii. c. 12.

Plutarch in another place condemns this law; but Gellius highly commends it, and aſſigns this reaſon—The wiſe and juſt, as well as the envious and wicked, being obliged to chooſe ſome ſide, matters were eaſily accommodated; whereas if the latter only, as is generally the caſe with other cities, had the management of factions, they would, for private reaſons, be continually kept up, to the great hurt, if not the utter ruin of the ſtate.

† The eating of the quince, which was not peculiar to an heireſs and her huſband, (for all new married people eat it) implied that *their diſcourſes* ought to be pleaſant to each other, that fruit making *the breath ſweet.*

In all other marriages, he ordered that no dowries ſhould be given: the bride was to bring with her only three ſuits of clothes, and ſome houſehold ſtuff of ſmall value*. For he did not chooſe that marriages ſhould be made with mercenary or venal views, but would have that union cemented by the endearment of children, and every other inſtance of love and friendſhip. Nay, Dionyſius himſelf, when his mother deſired to be married to a young Syracuſan, told her, *He had, indeed, by his tyranny, broke through the laws of his country, but he could not break thoſe of nature, by countenancing ſo diſproportioned a match.* And ſurely ſuch diſorders ſhould not be tolerated in any ſtate, nor ſuch matches where there is no equality of years, or inducements of love, or probability that the end of marriage will be anſwered. So that to an old man who marries a young woman, ſome prudent magiſtrate or lawgiver might expreſs himſelf in the words addreſſed to Philoctetes,

Poor ſoul! how fit art thou to marry!

And if he found a young man in the houſe of a rich old woman, like a partridge, growing fat in his private ſervices, he would remove him to ſome young virgin who wanted a huſband. But enough of this.

That law of Solon's is alſo juſtly commended, which forbids men to ſpeak ill of the dead. For piety requires us to conſider the deceaſed as ſacred; juſtice calls upon us to ſpare thoſe that are not in being: and good policy, to prevent the perpetuating of hatred. He forbad his people alſo to revile the living, in a temple, in a court of juſtice, in the great aſſembly of the people, or at the public games. He that offended in this reſpect, was to pay three *drachmas* to the perſon injured, and two to the public. Never to reſtrain anger is, indeed, a proof of weakneſs or want of breeding; and always to guard againſt it, is very difficult, and to ſome perſons impoſſible. Now, what is enjoined by law ſhould be practicable, if the legiſlator deſires to puniſh a few to ſome good purpoſe, and not many to no purpoſe.

His law concerning wills has likewiſe its merit. For before his time the Athenians were not allowed to diſpoſe

* The bride brought with her an earthen pan called *phrygeteon*, wherein barley was parched; to ſignify that ſhe undertook the buſineſs *of the houſe*, and would do her part towards providing for the family.

of their eſtates by will; the houſes and other ſubſtance of the deceaſed were to remain among his relations. But he permitted any one that had not children, to leave his poſſeſſions to whom he pleaſed; thus preferring the tie of friendſhip to that of kindred, and choice to neceſſity, he gave every man the full and free diſpoſal of his own. Yet he allowed not all ſorts of legacies, but thoſe only that were not extorted by phrenzy, the conſequence of diſeaſe or poiſons, by impriſonment or violence, or the perſuaſions of a wife. For he conſidered inducements that operated againſt reaſon, as no better than force: to be deceived was with *him* the ſame thing as to be compelled; and he looked upon pleaſure to be as great a perveter as pain*.

He regulated, moreover, the journeys of women, their mournings and ſacrifices, and endeavoured to keep them clear of all diſorder and exceſs. They were not to go out of town with more than three habits; the proviſions they carried with them, were not to exceed the value of an *obolus*; their baſket was not to be above a cubit high; and in the night they were not to travel but in a carriage, with a torch before them. At funerals they were forbid to tear themſelves†, and no hired mourner was to utter lamentable notes, or to act any thing elſe that tended to excite ſorrow. They were not permitted to ſacrifice an ox on thoſe occaſions; or to bury more than three garments with the body; or to viſit any tombs beſide thoſe of their own family, except at the time of interment. Moſt of theſe things are likewiſe forbidden by our laws, with the addition of this circumſtance, that thoſe who offend in ſuch a manner are fined by the cenſors of the women, as giving way to weak paſſions and childiſh ſorrow.

As the city was filled with perſons who aſſembled from all parts, on account of the great ſecurity in which people

* He likewiſe ordained that adopted perſons ſhould make no will, but as ſoon as they had children lawfully begotten, they were at liberty to return into the family whence they were adopted; or if they continued in it to their death, the eſtates reverted to the relations of the perſons who adopted them. DEMOSTH. *in Orat. Leptin.*

† Demoſthenes *(in Timocr.)* recites Solon's directions as to funerals as follows: "Let the dead bodies be laid out in the houſe, according "as the deceaſed gave order, and the day following before ſun-riſe "carried forth. Whilſt the body is carrying to the grave let the men "go before, the women follow. It ſhall not be lawful for any woman "to enter upon the goods of the dead, and to follow the body to the "*grave under* threeſcore years of age, except ſuch as are within the "*degrees of* couſins."

people lived in Attica, Solon obſerving this, and that the country withal was poor and barren, and that merchants who traffic by ſea, do not uſe to import their goods where they can have nothing in exchange, turned the attention of the citizens to manufactures. For this purpoſe he made a law, that no ſon ſhould be obliged to maintain his father, if he had not taught him a trade*. As for Lycurgus, whoſe city was clear of ſtrangers, and whoſe country, according to Euripides, was ſufficient for twice the number of inhabitants; where there was, moreover, a multitude of *Helotes*, who were not only to be kept conſtantly employed, but to be humbled and worn out by ſervitude; it was right for him to ſet the citizens free from laborious and mechanic arts, and to employ them in arms, as the only art fit for them to learn and exerciſe. But Solon, rather adapting his laws to the ſtate of his country, than his country to his laws, and perceiving that the ſoil of Attica, which hardly rewarded the huſbandman's labour, was far from being capable of maintaining a lazy multitude, ordered that trades ſhould be accounted honourable; that the council of the *areopagus* ſhould examine into every man's means of ſubſiſting, and chaſtiſe the idle.

But that law was more rigid, which (as Heraclides of Pontus informs us) excuſed baſtards from relieving their fathers. Nevertheleſs, the man that diſregards ſo honourable a ſtate as marriage, does not take a woman for the ſake of children, but merely to indulge his appetite. He has, therefore, his reward; and there remains no pretence for him to upbraid thoſe children, whoſe very birth he has made a reproach to them.

In truth, his laws concerning women, in general appear very abſurd. For he permitted any one to kill an adulterer taken in the fact†; but if a man committed a rape upon a free woman, he was only to be fined a hundred drachmas; if he gained his purpoſe by perſuaſion,

* He that was thrice convicted of idleneſs, was to be declared *infamous*. Herodotus (l. vii.) and Diodorus Siculus (l. i.) agree that a law of this kind was in uſe in Egypt. It is probable therefore that Solon, who was thoroughly acquainted with the learning of that nation, borrowed it from them.

† No adultereſs was to adorn herſelf, or to aſſiſt at the public ſacrifices; and in caſe ſhe did, he gave liberty to any one to tear her *clothes off her back*, and beat her into the bargain.

twenty: but proſtitues were excepted, becauſe they have their price. And he would not allow them to ſell a daughter or ſiſter, unleſs ſhe were taken in an act of diſhonour before marriage. But to puniſh the ſame fault ſometimes in a ſevere and rigorous manner, and ſometimes lightly and as it were in ſport, with a trivial fine, is not agreeable to reaſon: unleſs the ſcarcity of money in Athens, at that time, made a pecuniary muſct a heavy one. And indeed in the valuation of things for the ſacrifice, a ſheep and a *medimnus* of corn were reckoned each at a *drachma* only. To the victor in the Iſthmean games, he appointed a reward of a hundred *drachmas*; and to the victor in the Olympian, five hundred*. He that caught a he-wolf, was to have five *drachmas*; he that took a ſhe-wolf, one: and the former ſum (as Demetrius Phalereus aſſerts) was the value of an ox, the latter of a ſheep. Though the prices which he fixes in his ſixteenth table for ſelect victims, were probably much higher than the common, yet they are ſmall in compariſon of the preſent. The Athenians of old were great enemies to wolves, becauſe their country was better for paſture than tillage: and ſome ſay their tribes had not their names from the ſons of Ion, but from the different occupations they followed; the ſoldiers being called *hoplitæ*, the artificers *ergades*; and of the other two, the huſbandmen *teleontes*; and the graziers *ægicores*.

As Attica was not ſupplied with water from perennial rivers, lakes, or ſprings †, but chiefly by wells dug for that purpoſe, he made a law, that where there was a public well, all within the diſtance of four furlongs, ſhould make uſe of it: but where the diſtance was greater, they were to provide a well of their own. And if they dug ten fathoms deep in their own ground, and could find no water, they had liberty to fill a veſſel of ſix gallons twice a day at their neighbours. Thus he thought it proper to aſſiſt perſons in real neceſſity, but not to encourage idleneſs. His regulations with reſpect to the planting

* At the ſame time he contracted the rewards beſtowed upon wreſtlers, eſteeming ſuch gratuities uſeleſs and even dangerous; as they tended to encourage idleneſs by putting men upon waſting that time in exerciſes which ought to be ſpent in providing for their families.

† Strabo tells us there was a ſpring of freſh water near the Lyceum; *but the ſoil of Attica* in general was dry, and the rivers Iliſſus and *Eridanus did not* run conſtantly.

planting of trees, were alſo very judicious. He that planted any tree in his field, was to place it at leaſt five feet from his neighbour's ground; and if it was a fig-tree or an olive, nine; for theſe extend their roots farther than others, and their neighbourhood is prejudicial to ſome trees, not only as they take away the nouriſhment, but as their effluvia is noxious. He that would dig a pit or a ditch, was to dig it as far from another man's ground, as it was deep: and if any one would raiſe ſtocks of bees, he was to place them three hundred feet from thoſe already raiſed by another.

Of all the products of the earth, he allowed none to be ſold to ſtrangers, but oil: and whoever preſumed to export any thing elſe, the *archon* was ſolemnly to declare him accurſed, or to pay himſelf a hundred *drachmas* into the public treaſury. This law is in the firſt table. And therefore it is not abſolutely improbable, what ſome affirm, that the exportation of figs was formerly forbidden, and that the informer againſt the delinquents was called a *ſycophant*.

He likewiſe enacted a law for reparation of damage received from beaſts. A dog that had bit a man was to be delivered up bound to a log of four cubits long*; an agreeable contrivance for ſecurity againſt ſuch an animal.

But the wiſdom of the law concerning the naturalizing of foreigners, is a little dubious; becauſe it forbids the freedom of the city to be granted to any but ſuch as are for ever exiled from their own country, or tranſplant themſelves to Athens with their whole family, for the ſake of exerciſing ſome manual trade. This, we are told, he did, not with a view to keep ſtrangers at a diſtance, but rather to invite them to Athens, upon the ſure hope of being admitted to the privilege of citizens: and he imagined the ſettlement of thoſe might be entirely depended upon, who had been driven from their native country, or had quitted it by choice.

That law is peculiar to Solon, which regulates the going to entertainments made at the public charge, by him called

* This law, and ſeveral others of Solon's were taken into the twelve tables. In the conſulate of T. Romilius and C. Veturius, in the year of Rome 293, the Romans ſent deputies to Athens, to tranſcribe his laws, and thoſe of the other lawgivers of Greece, in order to form thereby a body of laws for Rome.

called *parasitien**. For he does not allow the same person to repair to them often, and he lays a penalty upon such as refuse to go when invited; looking upon the former as a mark of epicurism, and the latter of contempt of the public.

All his laws were to continue in force for a hundred years, and were written upon wooden tables, which might be turned round in the oblong cases that contained them. Some small remains of them are preserved in the *Prytaneum* to this day. They were called *cyrbes*, as Aristotle tells us; and Cratinus, the comic poet, thus speaks of them:

> By the great names of Solon and of Draco,
> Whose cyrbes now but serve to boil our pulse.

Some say, those tables were properly called *cyrbes*, on which were written the rules for religious rites and sacrifices and the other *axones*. The senate, in a body, bound themselves by oath to establish the laws of Solon; and the *thesmothetæ*, or *guardians of the laws*, severally took an oath in a particular form, by the stone in the market-place, that for every law they broke, each would dedicate a golden statue at Delphi of the same weight with himself†.

Observing the irregularity of the months‡, and that the moon neither rose nor set at the same time with the sun,

* In the first ages the name of *parasite* was venerable and sacred, for it properly signified one that was a messmate at the table of sacrifices. There were in Greece several persons particularly honoured with this title, much like those whom the Romans called *epulones*, a religious order instituted by Numa. Solon ordained that every tribe should offer a sacrifice once a month, and at the end of the sacrifice make a public entertainment, at which all who were of that tribe should be obliged to assist by turns.

† Gold in Solon's time was so scarce in Greece, that when the Spartans were ordered by the oracle to gild the face of Apollo's statute, they inquired in vain for gold all over Greece, and were directed by the pythoness to buy some of Crœsus king of Lydia.

‡ Solon discovered the falseness of Thales's maxim, that the moon performed her revolution in thirty days, and found that the true time was twenty-nine days and a half. He directed, therefore, that each of the twelve months should be accounted twenty-nine or thirty days alternately. By this means a lunar year was formed, of 354 days; and to reconcile it to the solar year, he ordered a month of twenty-two days to be intercalated every two years, and at the end of the second *two years, he directed* that a month of twenty-three days should be intercalated.

ſun, as it often happened that in the ſame day ſhe overtook and paſſed by him, he ordered that day to be called *hene kai nea* (the old and the new); aſſigning the part of it before the conjunction, to the old month, and the reſt to the beginning of the new. He ſeems, therefore, to have been the firſt who underſtood that verſe in Homer, which makes mention of a day wherein *the old month ended, and the new began* *.

The day following he called the *new moon*. After the twentieth he counted not by adding, but ſubtracting, to the thirtieth, according to the decreaſing phaſes of the moon.

When his laws took place †, Solon had his viſitors every day, finding fault with ſome of them, and commending others, or adviſing him to make certain additions,

tercalated. He likewiſe engaged the Athenians to divide their months into three parts, ſtyled the *beginning*, *middling*, and *ending*; each of theſe conſiſted of ten days, when the month was thirty days long, and the laſt of nine, when it was nine and-twenty days long. In ſpeaking of the two firſt parts, they reckoned according to the uſual order of numbers, viz. the firſt, *&c.* day of the moon beginning; the firſt, ſecond, *&c.* of the moon middling; but with reſpect to the laſt part of the month, they reckoned backwards, that is, inſtead of ſaying the firſt, ſecond, *&c.* day of the moon ending, they ſaid the tenth, ninth, *&c.* of the moon ending. This is a circumſtance which ſhould be carefully attended to.

* Odyſſ. xiv. 162.

† Plutarch has only mentioned ſuch of Solon's laws as he thought the moſt ſingular and remarkable; Diogenes, Laërtius, and Demoſthenes have given us account of ſome others that ought not to be forgotten.—"Let not the guardian live in the ſame houſe with the mother of his wards. Let not the tuition of minors be committed to "him who is next after them in the inheritance. Let not an engraver "keep the impreſſion of a ſeal which he has engraved. Let him that "puts out the eye of a man who has but one, loſe both his own. If "an archon is taken in liquor, let him be put to death. Let him who "refuſes to maintain his father and mother, be infamous: and ſo let "him that has conſumed his patrimony. Let him who refuſes to go "to war, flies, or behaves cowardly, be debarred the precincts of the "*forum* and places of public worſhip. If a man ſurpriſes his wife in "adultery, and lives with her afterwards, let him be deemed infamous. "Let him who frequents the houſes of lewd women, be debarred from "ſpeaking in the aſſemblies of the people. Let a pandar be purſued, "and put to death if taken. If any man ſteal in the day-time, let him "be carried to the eleven officers; if in the night, it ſhall be lawful "to kill him in the act, or to wound him in the purſuit, and carry "him to the aforeſaid officers: if he ſteals common things, let him "pay double, and if the convictor thinks fit, be expoſed in chains "five days; if he is guilty of ſacrilege, let him be put to death."

tion, or retrenchments. But the greater part came to deſire a reaſon for this or that article, or a clear and preciſe explication of the meaning and deſign. Senſible that he could not well excuſe himſelf from complying with their deſires, and that, if he indulged their importunity, the doing it might give offence, he determined to withdraw from the difficulty, and to get rid at once of their cavils and exceptions. For, as he himſelf obſerves,

Not all the greateſt enterprize can pleaſe.

Under pretence, therefore, of traffic, he ſet ſail for another country, having obtained leave of the Athenians for ten years abſence. In that time he hoped his laws would become familiar to them.

His firſt voyage was to Egypt, where he abode ſome time, as he himſelf relates,

On the Canopian ſhore, by Nile's deep mouth.

There he converſed upon points of philoſophy, with Pſenophis the Heliopolitan, and Senchis the Saite, the moſt learned of the Egyptian prieſts; and having an account from them of the *Atlantic* Iſland * (as Plato informs us) he attempted to deſcribe it to the Grecians in a poem: From Egypt he ſailed to Cyprus, and there was honoured with the beſt regards of Philocyprus, one of the kings of that iſland, who reigned over a ſmall city built by Demophon the ſon of Theſeus, near the river Clarius, in a ſtrong ſituation indeed, but very indifferent ſoil. As there was an agreeable plain below, Solon perſuaded him to build a larger and pleaſanter city there, and to remove the

* Plato finiſhed this hiſtory from Solon's memoirs, as may be ſeen in his Timæus, and Critias. He pretends that this Atlantis, an iſland ſituated in the Atlantic ocean, was bigger than Aſia and Africa, and that, notwithſtanding its vaſt extent, it was drowned in one day and night. Diodorus Siculus ſays, the Carthaginians, who diſcovered it, made it death for any one to ſettle in it. Amidſt a number of conjectures concerning it, one of the moſt probable is, that in thoſe days the Africans had ſome knowledge of America. Another opinion, worth mentioning, is, that the *Atlantides* or *Fortunate* Iſlands were what we now call the Canarics. Homer thus deſcribes them,

Stern winter ſmiles on that auſpicious clime:
The fields are florid with unfading prime.
From the bleak pole no winds inclement blow,
Mould the round hail, or flake the fleecy ſnow;
But from the breezy deep the bleſt inhale
The fragrant murmurs of the weſtern gale. Pope.

the inhabitants of the other to it. He alſo aſſiſted in laying out the whole, and building it in the beſt manner for convenience and defence: ſo that Philocyprus in a ſhort time had it ſo well peopled, as to excite the envy of the other princes. And therefore, though the former city was called *Aipeia*, yet in honour of Solon, he called the new one *Soli*. He himſelf ſpeaks of the building of this city, in his elegies, addreſſing himſelf to Philocyprus:

> For you be long the Solian throne decreed!
> For you, a race of proſperous ſons ſucceed!
> If in thoſe ſcenes, to her ſo juſtly dear,
> My hand a blooming city help'd to rear,
> May the ſweet voice of ſmiling Venus bleſs,
> And ſpeed me home with honours and ſucceſs!

As for his interview with Crœſus, ſome pretend to prove from chronology, that it is fictitious. But ſince the ſtory is ſo famous, and ſo well atteſted, nay, (what is more) ſo agreeable to Solon's character, ſo worthy of his wiſdom and magnanimity, I cannot prevail with myſelf to reject it for the ſake of certain chronological tables, which thouſands are correcting to this day, without being able to bring them to any certainty. Solon, then, is ſaid to have gone to Sardis at the requeſt of Crœſus; and when he came there, he was affected much in the ſame manner as a perſon born in an inland country, when he firſt goes to ſee the ocean: for as he takes every great river he comes to for the ſea; ſo Solon, as he paſſed through the court, and ſaw many of the nobility richly dreſſed, and walking in great pomp amidſt a crowd of attendants and guards, took each of them for Crœſus. At laſt when he was conducted into the preſence, he found the king ſet off with whatever can be imagined curious and valuable, either in beauty of colours, elegance of golden ornaments, or ſplendor of jewels; in order that the grandeur and variety of the ſcene might be as ſtriking as poſſible. Solon, ſtanding over againſt the throne, was not at all ſurpriſed, nor did he pay thoſe compliments that were expected; on the contrary, it was plain to all perſons of diſcernment that he deſpiſed ſuch vain oſtentation and littleneſs of pride. Crœſus then ordered his treaſures to be opened, and his magnificent apartments and furniture to be ſhewn him; but this was quite a needleſs trouble; for Solon in one view of the king was able to read his character. When he had ſeen all, and was conducted back, Crœſus

 aſked

aſked him, *If he had ever beheld a happier man than he?* Solon anſwered, *He had, and that the perſon was one Tellus, a plain but worthy citizen of Athens, who left valuable children behind him; and who having been above the want of neceſſaries all his life, died glorioufly fighting for his country.* By this time he appeared to Crœſus to be a ſtrange, uncouth kind of ruſtic, who did not meaſure happineſs by the quantity of gold and ſilver, but could prefer the life and death of a private and mean perſon to *his* high dignity and power. However, he aſked him again, *Whether, after Tellus, he knew another happier man in the world?* Solon anſwered, *Yes, Cleobis and Biton, famed for their brotherly affection, and dutiful behaviour to their mother; for the oxen not being ready, they put themſelves in the harneſs, and drew their mother to Juno's temple, who was extremely happy in having ſuch ſons, and moved forward amidſt the bleſſings of the people. After the ſacrifice they drank a cheerful cup with their friends, and then laid down to reſt, but roſe no more; for they died in the night without ſorrow or pain, in the midſt of ſo much glory. Well!* ſaid Crœſus, now highly diſpleaſed, *and do you not then rank us in the number of happy men?* Solon, unwilling either to flatter him, or to exaſperate him more, replied, *King of Lydia, as God has given the Greeks a moderate proportion of other things, ſo likewiſe he has favoured them with a democratic ſpirit and a liberal kind of wiſdom, which has no taſte for the ſplendors of royalty. Moreover, the viciſſitudes of life, ſuffer us not to be elated, by any preſent good fortune, or to admire that felicity, which is liable to change. Futurity carries for every man many various and uncertain events in its boſom. He, therefore, whom heaven bleſſes with ſucceſs to the laſt, is in our eſtimation the happy man. But the happineſs of him who ſtill lives, and has the dangers of life to encounter, appears to us no better than that of a champion, before the combat is determined, and while the crown is uncertain.* With theſe words Solon departed, leaving Crœſus chagrined, but not inſtructed.

At that time Æſop, the fabuliſt, was at the court of Crœſus, who had ſent for him, and carreſſed him not a little. He was concerned at the unkind reception Solon met with, and thereupon gave him this advice, *A man ſhould either not converſe with kings at all, or ſay what is agreeable to them:* To which Solon replied, *Nay, but he ſhould either not do it at all, or ſay what is uſeful to them.*

Though Crœſus at that time held our lawgiver in contempt; yet when he was defeated in his wars with Cyrus; when his city was taken, himſelf made priſoner, and laid bound upon the pile in order to be burnt, in the preſence of Cyrus and all the Perſians, he cried out as loud as he poſſibly could, "Solon! Solon! Solon!" Cyrus, ſurpriſed at this, ſent to inquire of him, "What god or man it "was, whom alone he thus invoked under ſo great a "calamity?" Crœſus anſwered without the leaſt diſguiſe, "He is one of the wiſe men of Greece, whom I "ſent for, not with a deſign to hear his wiſdom, or to "learn what might be of ſervice to me, but that he "might ſee and extend the reputation of that glory, the "loſs of which I find a much greater misfortune, than "the poſſeſſion of it was a bleſſing. My exalted ſtate "was only an exterior advantage, the happineſs of opi-"nion; but the reverſe plunges me into real ſufferings, "and ends in miſery irremediable. This was foreſeen "by that great man, who forming a conjecture of the "future from what he then ſaw, adviſed me to conſider "the end of life, and not to rely or grow inſolent upon "uncertainties." When this was told Cyrus, who was a much wiſer man than Crœſus, finding Solon's maxim confirmed by an example before him, he not only ſet Crœſus at liberty, but honoured him with his protection as long as he lived. Thus Solon had the glory of ſaving the life of one of theſe kings, and of inſtructing the other.

During his abſence, the Athenians were much divided among themſelves, Lycurgus being at the head of the low country *, Megacles, the ſon of Alcmæon, of the people that lived near the ſea-coaſt, and Piſiſtratus of the mountaineers; among which laſt was a multitude of labouring people, whoſe enmity was chiefly levelled at the rich. Hence it was, that though the city did obſerve Solon's laws, yet all expected ſome change, and were deſirous of another eſtabliſhment; not in hopes of an equality, but with a view to be gainers by the alteration, and entirely to ſubdue thoſe that differed from them.

While matters ſtood thus, Solon arrived at Athens, where he was received with great reſpect, and ſtill held in veneration by all; but by reaſon of his great age he had

* Theſe three parties into which the Athenians were divided, viz. the Pediæi, the *Parali*, and Diacrii, have been mentioned in this life *before*.

had neither the ſtrength nor ſpirit to act or ſpeak in public as he had done. He therefore applied in private to the heads of the factions, and endeavoured to appeaſe and reconcile them. Piſiſtratus ſeemed to give him greater attention than the reſt; for Piſiſtratus had an affable and engaging mannner. He was a liberal benefactor to the poor *; and even to his enemies he behaved with great candour. He counterfeited ſo dexterouſly the good qualities which nature had denied him, that he gained more credit than the real poſſeſſors of them, and ſtood foremoſt in the public eſteem in point of moderation and equity, in zeal for the preſent government, and averſion to all that endeavoured at a change. With theſe arts he impoſed upon the people: but Solon ſoon diſcovered his real character, and was the firſt to diſcern his inſidious deſigns. Yet he did not abſolutely break with him, but endeavoured to ſoften him and adviſe him better; declaring both to him and others, that if ambition could but be baniſhed from his ſoul, and he could be cured of his deſire of abſolute power, there would not be a man better diſpoſed, or a more worthy citizen in Athens.

About this time, Theſpis began to change the form of tragedy, and the novelty of the thing attracted many ſpectators; for this was before any prize was propoſed for thoſe that excelled in this reſpect. Solon, who was always willing to hear and to learn, and in his old age more inclined to any thing that might divert and entertain, particularly to muſic and good fellowſhip, went to ſee Theſpis himſelf exhibit, as the cuſtom of the ancient poets was. When the play was done, he called to Theſpis, and aſked him, *If he was not aſhamed to tell ſo many lies before ſo great an aſſembly?* Theſpis anſwered, *It was no great matter, if he ſpoke or acted ſo in jeſt.* To which Solon replied, ſtriking the ground violently with his ſtaff, *If we encourage ſuch jeſting as this, we ſhall quickly find it in our contracts and agreements.*

Soon after this, Piſiſtratus having wounded himſelf for the purpoſe, drove in that condition into the market-place,

* By the poor we are not to underſtand ſuch as aſked alms, for there were none ſuch at Athens. "In thoſe days," ſays Iſocrates, "there was no citizen that died of want, or begged in the ſtreets, "to the diſhonour of the community." This was owing to the laws *againſt idleneſs* and prodigality, and the care which the *areopagus took that every man* ſhould have a viſible livelihood.

place, and endeavoured to inflame the minds of the people, by telling them, his enemies had laid in wait for him, and treated him in that manner on account of his patriotism. Upon this, the multitude loudly expressed their indignation: but Solon came up, and thus accosted him, *Son of Hippocrates, you act Homer's Ulysses but very indifferently: for he wounded himself to deceive his enemies, but you have done it to impose upon your countrymen.* Notwithstanding this, the rabble were ready to take up arms for him: and a general assembly of the people being summoned, Ariston made a motion, that a body-guard of fifty clubmen should be assigned him. Solon stood up and opposed it with many arguments, of the same kind with those he has left us in his poems:

> You hang with rapture on his honey'd tongue.

And again,

> Your art, to public interest ever blind,
> Your fox-like art still centres in yourself.

But when he saw the poor behave in a riotous manner, and determined to gratify Pisistratus at any rate, while the rich out of fear declined the opposition, he retired with this declaration; that he had shewn more wisdom than the former, in discerning what method should have been taken; and more courage than the latter, who did not want understanding, but spirit to oppose the establishment of a tyrant. The people having made the decree, did not curiously inquire into the number of guards which Pisistratus employed, but visibly connived at his keeping as many as he pleased, till he seized the citadel. When this was done, and the city in great confusion, Megacles, with the rest of the Alcmæonidæ, immediately took to flight. But Solon, though he was now very old, and had none to second him, appeared in public, and addressed himself to the citizens, sometimes upbraiding them with their past indiscretion and cowardice, sometimes exhorting and encouraging them to stand up for their liberty. Then it was that he spoke those memorable words, *It would have been easier for them to repress the advances of tyranny, and prevent its establishment; but now it was established and grown to some height, it would be more glorious to demolish it.* However, finding that their fears prevented their attention to what he said, he returned

turned to his own houſe, and placed his weapons at the ſtreet door, with theſe words, *I have done all in my power to defend my country and its laws.* This was his laſt public effort. Though ſome exhorted him to fly, he took no notice of their advice, but was compoſed enough to make verſes, in which he thus reproaches the Athenians,

If fear or folly has your rights betray'd,
Let not the fault on righteous heav'n be laid.
You gave them guards; you rais'd your tyrants high,
T' impoſe the heavy yoke that draws the heaving ſigh.

Many of his friends, alarmed at this, told him the tyrant would certainly put him to death for it, and aſked him, what he truſted to, that he went ſuch imprudent lengths: he anſwered, *To old age.* However, when Piſiſtratus had fully eſtabliſhed himſelf, he made his court to Solon, and treated him with ſo much kindneſs and reſpect, that Solon became, as it were, his counſellor, and gave ſanction to many of his proceedings. He obſerved the greateſt part of Solon's laws, ſhewing himſelf the example, and obliging his friends to follow it. Thus when he was accuſed of murder before the court of *areopagus*, he appeared in a modeſt manner to make his defence; but his accuſer dropped the impeachment. He likewiſe added other laws, one of which was, that *perſons maimed in the wars ſhould be maintained at the public charge.* Yet this, Heraclides tells us, was in purſuance of Solon's plan, who had decreed the ſame in the caſe of Therſippus. But according to Theophraſtus, Piſiſtratus, not Solon, made the law againſt idleneſs, which produced at once greater induſtry in the country and tranquillity in the city.

Solon, moreover, attempted in verſe a large deſcription or rather fabulous account of the Atlantic Iſland*, which he had learned of the wiſe men of Sais, and which particularly concerned the Athenians; but by reaſon of his age, not want of leiſure (as Plato would have it) he was apprehenſive the work would be too much for him, and

* This fable imported, that the people of Atlantis having ſubdued all Libya, and a great part of Europe, threatened Egypt and Greece; but the Athenians making head againſt their victorious army, overthrew them in ſeveral engagements, and confined them to their own iſland

and therefore did not go through with it. Theſe verſes are a proof that buſineſs was not the hindrance:

> I grow in learning as I grow in years.

And again

> Wine, wit, and beauty ſtill their charms beſtow,
> Light all the ſhades of life, and cheer us as we go.

Plato, ambitious to cultivate and adorn the ſubject of the Atlantic Iſland, as a delightful ſpot in ſome fair field unoccupied, to which alſo he had ſome claim by his being related to Solon*, laid out magnificent courts and incloſures, and erected a grand entrance to it, ſuch as no other ſtory, fable, or poem ever had. But as he began it late, he ended his life before the work; ſo that the more the reader is delighted with the part that is written, the more regret he has to find it unfiniſhed. As the temple of Jupiter Olympius in Athens is the only one that has not the laſt hand put to it, ſo the wiſdom of Plato, amongſt his many excellent works has left nothing inperfect but the Atlantic Iſland.

Heraclides Ponticus relates that Solon lived a conſiderable time after Piſiſtratus uſurped the government; but according to Phanias the Epheſian, not quite two years. For Piſiſtratus began his tyranny in the archonſhip of Comias, and Phanias tells us, Solon died in the archonſhip of Hegeſtratus, the immediate ſucceſſor to Comias. The ſtory of his aſhes † being ſcattered about the iſle of Salamis, appears abſurd and fabulous: and yet it is related by ſeveral authors of credit, and by Ariſtotle in particular.

PUBLICOLA.

SUCH is the character of Solon; and therefore with him we will compare Publicola, ſo called by the Roman people, in acknowledgment of his merit; for his paternal name was Valerius. He was deſcended from that

* Plato's mother was a deſcendent of the brother of Solon.

† It is ſaid by Diogenes Laërtius, that this was done by his own order. In thus diſpoſing of his remains, either Solon himſelf, or thoſe who wrote his hiſtory, imitated the ſtory of Lycurgus, who left an expreſs order that his aſhes ſhould be thrown into the ſea.

that ancient Valerius*, who was the principal author of the union between the Romans and the Sabines. For he it was that moſt effectually perſuaded the two kings to come to a conference, and to ſettle their differences. From this man our Valerius deriving his extraction, diſtinguiſhed himſelf by his eloquence and riches†, even while Rome was yet under kingly government. His eloquence he employed with great propriety and ſpirit in defence of juſtice, and his riches in relieving the neceſſitous. Hence it was natural to conclude, that if the government ſhould become republican‡, his ſtation in it would ſoon be one of the moſt eminent.

When Tarquin *the proud*, who had made his way to the throne, by the violation of all rights‖, divine and human, and then exerciſed his power as he acquired it, when, like an oppreſſor and a tyrant, he became odious and inſupportable to the people; they took occaſion to revolt, from the unhappy fate of Lucretia, who killed herſelf on account of the rape committed upon her by the ſon of Tarquin§. Lucius Brutus, meditating a change of government, applied to Valerius firſt, and with his powerful aſſiſtance expelled the king and his family. Indeed, while the people ſeemed inclined to give one perſon the chief command, and to ſet up a general inſtead of a king,

* The firſt of his family, who ſettled at Rome, was Valerius Voleſus, a Sabine; or, as Feſtus and the *faſti Capitolini* call him, Veluſus.

† Plutarch by this would inſinuate, that arbitrary power is no friend to eloquence. And undoubtedly the want of liberty does depreſs the ſpirit, and reſtrain the force of genius: whereas, in republics and limited monarchies, full ſcope is given, as well as many occaſions afforded, to the richeſt vein of oratory.

‡ Governments, as well as other things, puſhed to exceſſive lengths, often change to the contrary extreme.

‖ He made uſe of the body of his father-in-law, Servius Tullius, whom he had murdered, as a ſtep to the throne.

§ Livy tells us, that ſhe deſired her father and huſband to meet her at her own houſe. With her father Lucretius came Publius Valerius, afterwards Publicola, and with her huſband Lucius Junius Brutus, and many other Romans of diſtinction. To them ſhe diſcloſed in few words the whole matter, declared her firm reſolution not to outlive the loſs of her honour, and conjured them not to let the crime of Sextus Tarquinius go unpuniſhed. Then the heroine, notwithſtanding their endeavours, to diſſuade her from it, plunged a dagger in her breaſt. While the reſt were filled with grief and conſternation, Brutus, who, till that time, had feigned himſelf an idiot, to prevent his being obnoxious to the tyrant, took the bloody poniard, and ſhewing it to the aſſembly, ſaid,

king, Valerius acquieſced, and willingly yielded the firſt place to Brutus, under whoſe auſpices the republic commenced. But when it appeared that they could not bear the thought of being governed by a ſingle perſon, when they ſeemed more ready to obey a divided authority, and indeed propoſed and demanded to have two conſuls at the head of the ſtate, then he offered himſelf as a candidate for that high office, together with Brutus, but loſt his election. For, contrary to Brutus's deſire, Tarquinius Collatinus, the huſband of Lucretia, was appointed his colleague. Not that he was a more worthy or able man than Valerius; but thoſe that had the chief intereſt in the ſtate, apprehenſive of the return of the Tarquins, who made great efforts without, and endeavoured to ſoften the reſentment of the citizens within, were deſirous to be commanded by the moſt implacable enemy of that houſe.

Valerius, taking it ill that it ſhould be ſuppoſed he would not do his utmoſt for his country, becauſe he had received no particular injury from the tyrants, withdrew from the ſenate, forbore to attend the *forum*, and would not intermeddle in the leaſt with public affairs. So that many began to expreſs their fear and concern, leſt through reſentment he ſhould join the late royal family, and overturn the commonwealth, which, as yet, was but tottering. Brutus was not without his ſuſpicions of ſome others, and therefore determined to bring the ſenators to their oath on a ſolemn day of ſacrifice, which he appointed for that purpoſe. On this occaſion Valerius went with great alacrity into the *forum*, and was the firſt to make oath that he would never give up the leaſt point, or hearken to any terms of agreement with Tarquin, but would defend the Roman liberty with his ſword; which afforded great ſatisfaction to the ſenate, and ſtrengthened the hands of the conſuls *. His actions ſoon confirmed the ſincerity

ſaid, "I ſwear by this blood, which once was ſo pure, and which no-"thing but the deteſtable villainy of Tarquin could have polluted, that "I will purſue L. Tarquinius the proud, his wicked wife, and their "children, with fire and ſword; nor will ever ſuffer any of that fa-"mily, or any other whatſoever, to reign at Rome. Ye gods! I call you "to witneſs this my oath." At theſe words he preſented the dagger to Collatinus, Lucretius, Valerius, and the reſt of the company; and engaged them to take the ſame oath.

* Thus ended the regal ſtate of Rome, 242 years, according to the common *computation*, after the building of the city. But Sir Iſaac Newton

ſincerity of his oath. For ambaſſadors came from Tarquin with letters calculated to gain the people, and inſtructions to treat with them in ſuch a manner as might be moſt likely to corrupt them! as they were to tell them from the king, that he had bid adieu to his high notions, and was willing to liſten to very moderate conditions. Though the conſuls were of opinion, that they ſhould be admitted to confer with the people, Valerius would not ſuffer it, but oppoſed it ſtrongly, inſiſting that no pretext for innovation ſhould be given the needy multitude, who might conſider war as a greater grievance than tyranny itſelf.

After this, ambaſſadors came, to declare that he would give up all thoughts of the kingdom, and lay down his arms, if they would but ſend him his treaſures and other effects, that his family and friends might not want a ſubſiſtence in their exile. Many perſons inclined to indulge him in this, and Collatinus in particular agreed to it; but Brutus*, a man of great ſpirit and quick reſentment, ran into the *forum*, and called his colleague traitor, for being diſpoſed to grant the enemy the means to carry on the war, and recover the crown, when indeed it would be too much to grant them bread in the place where they might retire to. The citizens being aſſembled on that occaſion, Caius Minutius, a private man, was the firſt who delivered his ſentiments to them, adviſing Brutus, and exhorting the Romans, to take care that the treaſures ſhould fight for them againſt the tyrants, rather than for the tyrants againſt *them*. The Romans, however, were of opinion, that while they obtained that liberty for which they began the war, they ſhould not reject the offered peace for the ſake of the treaſures, but caſt them out together with the tyrants.

In

Newton juſtly obſerves, that this can ſcarce be reconciled to the courſe of nature, for we meet with no inſtance in all hiſtory, ſince chronology was certain, wherein ſeven kings, moſt of whom were ſlain, reigned ſo long a time in continual ſucceſſion. By contracting, therefore, the reigns of theſe kings, and thoſe of the kings of Alba, he places the building of Rome, not in the ſeventh, but in the 38th olympiad.

* Dionyſius of Halicarnaſſus, on the contrary, ſays, the affair was debated in the ſenate with great moderation; and when it could not be ſettled there, whether they ſhould prefer honour or profit, it was referred to the people, who, to their immortal praiſe, carried it, by a *majority of one* vote, for honour.

In the mean time Tarquinius made but ſmall account of his effects; but the demand of them furniſhed a pretence for ſounding the people, and for preparing a ſcene of treachery. This was carried on by the ambaſſadors under pretence of taking care of the effects, part of which they ſaid they were to ſell, part to collect, and the reſt to ſend away. Thus they gained time to corrupt two of the beſt families in Rome, that of the Aquilii, in which were three ſenators, and the Vitellizi, among whom were two. All theſe, by the mother's ſide, were nephews to Collatinus the conſul. The Vitellii were likewiſe allied to Brutus; for their ſiſter was his wife, and he had ſeveral children by her *; two of whom, juſt arrived at years of maturity, and being of their kindred and acquaintance, the Vitellii drew in, and perſuaded to engage in the conſpiracy; inſinuating, that by this means, they might marry into the family of the Tarquins, ſhare in their royal proſpects, and, at the ſame time, be ſet free from the yoke of a ſtupid and cruel father. For, his inflexibility in puniſhing criminals, they called cruelty; and the ſtupidity, which he had uſed a long time as a cloak to ſhelter him from the bloody deſigns of the tyrants, had procured him the name of *Brutus* †, which he refuſed not to be known by afterwards.

The youths thus engaged, were brought to confer with the Aquilii; and all agreed to take a great and horrible oath, by drinking together of the blood ‡, and taſting ‖ the entrails of a man ſacrificed for that purpoſe. This ceremony was performed in the houſe of the Aquilii; and the room choſen for it (as it was natural to ſuppoſe) was dark and retired. But a ſlave, named Vindicius, lurked there undiſcovered. Not that he had placed himſelf in that room by deſign; nor had he any ſuſpicion of what was going to be tranſacted; but happening to be there, and

* Dionyſius and Livy make mention of no more than two; but Plutarch agrees with thoſe who ſay that Brutus had more, and that Marcus Brutus, who killed Cæſar, was deſcended from one of them. Cicero is among thoſe that hold the latter opinion; or elſe he pretended to be ſo, to make the cauſe and perſon of Brutus more popular.

† Tarquin had put the father and brother of Brutus to death.

‡ They thought ſuch a horrid ſacrifice would oblige every member of the conſpiracy to inviolable ſecrecy. Catiline put the ſame in practice afterwards.

‖ The word Γευσις, ſignifies *to taſte*, as well as to touch.

and perceiving with what haſte and concern they entered, he ſtopped ſhort for fear of being ſeen, and hid himſelf behind a cheſt; yet ſo that he could ſee what was done, and hear what was reſolved upon. They came to a reſolution to kill the conſuls; and having wrote letters to ſignify as much to Tarquin, they gave them to the ambaſſadors, who then were gueſts to the Aquilii, and preſent at the conſpiracy.

When the affair was over they withdrew, and Vindicius, ſtealing from his lurking-hole, was not determined what to do, but diſturbed with doubts. He thought it ſhocking, as indeed it was, to accuſe the ſons of the moſt horrid crimes to their father Brutus, or the nephews, to their uncle Collatinus; and it did not preſently occur to him that any private Roman was fit to be truſted with ſo important a ſecret. On the other hand, he was ſo much tormented with the knowledge of ſuch an abominable treaſon, that he could do any thing rather than conceal it. At length, induced by the public ſpirit and humanity of Valerius, he bethought himſelf of applying to him, a man eaſy of acceſs, and willing to be conſulted by the neceſſitous, whoſe houſe was always open, and who never refuſed to hear the petitions even of the meaneſt of the people.

Accordingly Vindicius coming, and diſcovering to him the whole, in the preſence of his brother Marcus and his wife; Valerius aſtoniſhed and terrified at the plot, would not let the man go, but ſhut him up in the room, and left his wife to watch the door. Then he ordered his brother to ſurround the late king's palace, to ſeize the letters, if poſſible, and to ſecure the ſervants; while himſelf, with many clients and friends whom he always had about him, and a numerous retinue of ſervants, went to the houſe of the Aquilii. As they were gone out, and no one expected him, he forced open the doors, and found the letters in the ambaſſadors' room. Whilſt he was thus employed, the Aquilii ran home in great haſte, and engaged with him at the door, endeavouring to force the letters from him. But Valerius and his party repelled their attack, and twiſting their gowns about their necks, after much ſtruggling on both ſides, dragged them with great difficulty through the ſtreets into the *forum*. Marcus Valerius had the ſame ſucceſs at the royal palace, where he ſeized *other letters* ready to be conveyed away among the goods,

laid

laid hands on what ſervants of the king's he could find, and had them alſo into the *forum*.

When the conſuls had put a ſtop to the tumult, Vindicius was produced by order of Valerius; and the accuſation being lodged, the letters were read, which the traitors had not the aſſurance to contradict. A melancholy ſtillneſs reigned among the reſt; but a few, willing to favour Brutus, mentioned baniſhment. The tears of Collatinus, and the ſilence of Valerius, gave ſome hopes of mercy. But Brutus called upon each of his ſons by name, and ſaid, *You, Titus, and you, Valerius* *, *why do not you make your defence againſt the charge?* After they had been thus queſtioned three ſeveral times, and made no anſwer, he turned to the *lictors*, and ſaid, *Yours is the part that remains*. The *lictors* immediately laid hold on the youths, ſtripped them of their garments, and, having tied their hands behind them, flogged them ſeverely with their rods. And though others turned their eyes aſide, unable to endure the ſpectacle, yet it is ſaid that Brutus neither looked another way, nor ſuffered pity in the leaſt to ſmooth his ſtern and angry countenance †; regarding his ſons as they ſuffered with a threatening aſpect, till they were extended on the ground, and their heads cut off with the ax. Then he departed, leaving the reſt to his colleague. This was an action which it is not eaſy to praiſe or condemn with propriety. For either the exceſs of virtue raiſed his ſoul above the influence of the paſſions, or elſe the exceſs of reſentment depreſſed it into inſenſibility. Neither the one nor the other was natural, or ſuitable to the human faculties, but was either divine or brutal. It is more equitable, however, that our judgment ſhould give its ſanction to the glory of this great man, than that our weakneſs ſhould incline us to doubt of his virtue. For the Romans do not look upon it as ſo glorious a work, for Romulus to have built the city, as for Brutus to have founded and eſtabliſhed the commonwealth.

* The name of Brutus's ſecond ſon was not Valerius, but Tiberius.

† Livy gives a different account of Brutus's behaviour. *Quum inter omne tempus pater, vultuſque et os ejus, ſpectaculo eſſet, eminente animo patrio inter publicæ pœnæ miniſterium.* There could not be a more ſtriking ſpectacle than the countenance of Brutus, for anguiſh ſate mixed with dignity, and he could not conceal the father, though he ſupported the magiſtrate. Liv. lib. ii. cap. 5.

After Brutus had left the tribunal, the thought of what was done involved the reſt in aſtoniſhment, horror, and ſilence. But the eaſineſs and forbearance of Collatinus gave freſh ſpirits to the Aquilii, they begged time to make their defence, and deſired that their ſlave Vindicius might be reſtored to them, and not remain with their accuſers. The conſul was inclined to grant their requeſt, and thereupon to diſmiſs the aſſembly; but Valerius would neither ſuffer the ſlave to be taken from among the crowd, nor the people to diſmiſs the traitors and withdraw. At laſt he ſeized the criminals himſelf, and called for Brutus, exclaiming that Collatinus acted moſt unworthily, in laying his colleague under the hard neceſſity of putting his own ſons to death, and then inclining to gratify the women by releaſing the betrayers and enemies of their country. Collatinus, upon this, loſing all patience, commanded Vindicius to be taken away; the lictors made way through the crowd, ſeized the man, and came to blows with ſuch as endeavoured to reſcue him. The friends of Valerius ſtood upon their defence, and the people cried out for Brutus. Brutus returned; and ſilence being made, he ſaid, *It was enough for him to give judgment upon his own ſons; as for the reſt, he left them to the ſentence of the people, who were now free; and any one that choſe it, might plead before them.* They did not, however, wait for pleadings, but immediately put it to the vote, with one voice condemned them to die; and the traitors were beheaded. Collatinus, it ſeems, was ſomewhat ſuſpected before, on account of his near relation to the royal family *; and one of his names was obnoxious to the people, for they abhorred the very name of Tarquin. But on this occaſion he had provoked them beyond expreſſion; and therefore he voluntarily reſigned the conſulſhip, and retired from the city. A new election conſequently was held, and Valerius declared conſul with great honour, as a proper mark of gratitude for his patriotic zeal. As he was of opinion that Vindicius ſhould have his ſhare of the reward, he procured a decree of the people that the freedom of the city ſhould be given

* Lucius Tarquinius, the ſon of Egerius, and nephew of Tarquinius Priſcus, was called Collatinus, from Collatia, of which he was governor. Tarquinius Superbus, and Egerius the father of Collatinus, were firſt cousins.

given him, which was never conferred on a ſlave before, and that he ſhould be enrolled in what tribe he pleaſed, and give his ſuffrage with it. As for other freedmen, Appius, wanting to make himſelf popular, procured them a right of voting, long after. The act of enfranchiſing a ſlave is to this day called *Vindicta*, (we are told) from this Vindicius.

The next ſtep that was taken, was to give up the goods of the Tarquins to be plundered; and their palace and other houſes were levelled with the ground. The pleaſanteſt part of the *Campus Martius* had been in their poſſeſſion, and this was now conſecrated to the god Mars *. It happened to be the time of harveſt, and the ſheaves then lay upon the ground; but as it was conſecrated, they thought it not lawful to threſh the corn, or to make uſe of it; a great number of hands, therefore, took it up in baſkets, and threw it into the river. The trees were alſo cut down and thrown in after it, and the ground left entirely without fruit or product, for the ſervice of the god †. A great quantity of different ſorts of things being thus thrown in together, they were not carried far by the current, but only to the ſhallows where the firſt heaps had ſtopped. Finding no farther paſſage, every thing ſettled there, and the whole was bound ſtill faſter by the river; for that waſhed down to it a deal of mud, which not only added to the maſs, but ſerved as a cement to it; and the current, far from diſſolving it, by its gentle preſſure gave it the greater firmneſs. The bulk and ſolidity of this maſs received continual additions, moſt of what was brought down by the Tiber ſettling there. It is now an iſland ſacred to religious uſes ‡; ſeveral temples and porticos have been built upon it, and it is called in Latin, *Inter duos pontes*||, the iſland *between the two bridges*. Some ſay, however, that this did not happen at the dedication of Tarquin's field, but ſome ages after, when Tarquinia, a veſtal, gave another adjacent field to the public; for which ſhe was honoured with great pri-

* Plutarch ſhould have ſaid re-conſecrated. For it was devoted to that god in the time of Romulus, as appears from his laws. But the Tarquins had ſacrilegiouſly converted it to their own uſe.

† A field ſo kept, was very properly adapted to the ſervice of the god of war, who lays waſte all before him.

‡ Livy ſays it was ſecured againſt the force of the current by jetteés.

|| *The Fabrician* bridge joined it to the city on the ſide of the *capitol, and the Ceſtian* bridge on the ſide of the Janiculine gate.

vileges, particularly that of giving her teſtimony in court, which was refuſed to all other women; they likewiſe voted her liberty to marry, but ſhe did not accept it. This is the account, though ſeemingly fabulous, which ſome give of the matter.

Tarquin, deſpairing to reaſcend the throne by ſtratagem, applied to the Tuſcans, who gave him a kind reception, and prepared to conduct him back with a great armament. The conſuls led the Roman forces againſt them; and the two armies were drawn up in certain conſecrated parcels of ground, the one called the Arſian grove, the other the Æſuvian meadow. When they came to charge, Aruns, the ſon of Tarquin, and Brutus the Roman conſul *, met each other, not by accident, but deſign; animated by hatred and reſentment, the one againſt a tyrant and enemy of his country, the other to revenge his baniſhment, they ſpurred their horſes to the encounter. As they engaged rather with fury than conduct, they laid themſelves open, and fell by each other's hand. The battle, whoſe onſet was ſo dreadful, had not a milder concluſion: the carnage was prodigious, and equal on both ſides, till at length the armies were ſeparated by a ſtorm.

Valerius was in great perplexity, as he knew not which ſide had the victory, and found his men as much diſmayed at the ſight of their own dead, as animated by the loſs of the enemy. So great, indeed, was the ſlaughter, that it could not be diſtinguiſhed who had the advantage; and each army having a near view of their own loſs, and only gueſſing at that of the enemy, were inclined to think themſelves vanquiſhed, rather than victorious. When night came on, (ſuch a night as one might imagine after ſo bloody a day) and both camps were huſhed in ſilence and repoſe, it is ſaid that the grove ſhook, and a loud voice proceeding from it declared, that *the Tuſcans had loſt one man more than the Romans*. The voice was undoubtedly divine †; for immediately upon that the Romans recovered their ſpirits, and the field rung with acclа-

* Brutus is deſervedly reckoned among the moſt illuſtrious heroes. He reſtored liberty to his country, ſecured it with the blood of his own ſons, and died in defending it againſt a tyrant. The Romans afterwards erected his ſtatue in the capitol, where he was placed in the *midſt of the kings* of Rome, with a naked ſword in his hand.

† *It was ſaid* to be the voice of the god Pan.

acclamations; while the Tuſcans, ſtruck with fear and confuſion, deſerted their camp, and moſt of them diſperſed. As for thoſe that remained, who were not quite five thouſand, the Romans took them priſoners, and plundered the camp. When the dead were numbered, there were found on the ſide of the Tuſcans eleven thouſand three hundred, and on that of the Romans as many, excepting one. This battle is ſaid to have been fought on the laſt of February. Valerius was honoured with a triumph, and was the firſt conſul that made his entry in a chariot and four. The occaſion rendered the ſpectacle glorious and venerable, not invidious, and (as ſome would have it) grievous to the Romans; for, if that had been the caſe, the cuſtom would not have been ſo zealouſly kept up, nor would the ambition to obtain a triumph have laſted ſo many ages. The people were pleaſed, too, with the honours paid by Valerius to the remains of his colleague, his burying him with ſo much pomp, and pronouncing his funeral oration; which laſt the Romans ſo generally approved, or rather were ſo much charmed with, that afterwards all the great and illuſtrious men among them, upon their deceaſe, had their encomium from perſons of diſtinction *. This funeral oration was more ancient than any among the Greeks; unleſs we allow, what Anaximenes, the orator, relates, that Solon was the author of this cuſtom.

But that which offended and exaſperated the people was this: Brutus, whom they conſidered as the father of liberty, would not rule alone, but took to himſelf a firſt and a ſecond colleague; *yet this man* (ſaid they) *graſps the whole authority, and is not the ſucceſſor to the conſulate of Brutus, to which he has no right, but to the tyranny of Tarquin. To what purpoſe is it in words to extol Brutus, and in deeds to imitate Tarquin, while he has all the rods and axes carried before him alone, and ſets out from a houſe more ſtately than the royal palace which he demoliſhed?* It is true, Valerius did live in a houſe too lofty and ſuperb,

* Funeral orations were not in uſe among the Greeks till the battle of Marathon, which was ſixteen years after the death of Brutus. The heroes that fell ſo glorioufly there, did, indeed, well deſerve ſuch eulogiums; and the Grecians never granted them but to thoſe that were ſlain fighting for their country. In this reſpect the cuſtom of the Romans was more equitable; for they honoured with thoſe public marks of regard ſuch as had ſerved their country in any capacity.

on the Velian eminence, which commanded the *forum* and every thing that paſſed; and as the avenues were difficult, and the aſcent ſteep, when he came down from it his appearance was very pompous, and reſembled the ſtate of a king rather than that of a conſul. But he ſoon ſhewed of what conſequence it is for perſons in high ſtations and authority to have their ears open to truth and good advice, rather than flattery. For when his friends informed him, that moſt people thought he was taking wrong ſteps, he made no diſpute, nor expreſſed any reſentment, but haſtily aſſembled a number of workmen whilſt it was yet night, who demoliſhed his houſe entirely; ſo that when the Romans in the morning aſſembled to look upon it, they admired and adored his magnanimity; but, at the ſame time, were troubled to ſee ſo grand and magnificent an edifice ruined by the envy of the citizens, as they would have lamented the death of a great man who had fallen as ſuddenly, and by the ſame cauſe. It gave them pain, too, to ſee the conſul, who had now no home, obliged to take ſhelter in another man's houſe. For Valerius was entertained by his friends, till the people provided a piece of ground for him, where a leſs ſtately houſe was built, in the place where the temple of *Victory* now ſtands*.

Deſirous to make his high office, as well as himſelf, rather agreeable than formidable to the people, he ordered the axes to be taken away from the rods, and that, whenever he went to the great aſſembly, the rods ſhould be availed in reſpect to the citizens, as if the ſupreme power were lodged in *them*. A cuſtom which the conſuls obſerve to this day. The people were not aware, that by this he did not leſſen his own power, (as they imagined) but only by ſuch an inſtance of moderation obviated and cut off all occaſion of envy; and gained as much authority to his perſon, as he ſeemed to take from his office; for they all ſubmitted to him with pleaſure, and were ſo much charmed with his behaviour, that they gave him the name of *Publicola*, that is, the *People's reſpectful*

* Plutarch has it, *where the temple called* Vicus Publicus *now ſtands.* He had found in the hiſtorians *vicæ potæ*, which in old Latin ſignifies *victory*; but as he did not underſtand it, he ſubſtituted *Vicus Publicus*, which here would have no ſenſe at all.

† *The axes too* were ſtill borne before the conſuls when they were *in the field.*

ſpecial friend. In this both his former names were loſt; and this we ſhall make uſe of in the ſequel of his life.

Indeed, it was no more than his due; for he permitted all to ſue for the conſulſhip*. Yet, before a colleague was appointed him, as he knew not what might happen, and was apprehenſive of ſome oppoſition from ignorance or envy, while he had the ſole power he made uſe of it to eſtabliſh ſome of the moſt uſeful and excellent regulations. In the firſt place, he filled up the ſenate, which then was very thin; ſeveral of that auguſt body having been put to death by Tarquin before, and others fallen in the late battle. He is ſaid to have made up the number a hundred and ſixty-four. In the next place, he cauſed certain laws to be enacted, which greatly augmented the power of the people. The firſt gave liberty of appeal from the conſuls to the people; the ſecond made it death to enter upon the magiſtracy, without the people's conſent; the third was greatly in favour of the poor, as, by exempting them from taxes†, it prompted their attention to manufactures‡. Even his law againſt diſobedience to the conſuls, was not leſs popular than the reſt; and, in effect, it favoured the commonalty rather than the great; for the fine was only the value of five oxen and two ſheep. The value of a ſheep was ten *oboli*, of an ox a hundred ‡; the Romans as yet not making much uſe of money, becauſe their wealth conſiſted in abundance of cattle. To this day they call their ſubſtance *peculia*, from *pecus*, cattle, their moſt ancient coins having the impreſſion of an ox, a ſheep, or a hog; and their ſons being diſtinguiſhed with the names of *Suilli*, *Bubulci*, *Caprarii*, and *Porcii*, derived from the names of ſuch animals.

Though theſe laws of Publicola were popular and equitable; yet, amidſt this moderation, the puniſhment he appointed, in one caſe, was ſevere. For he made it lawful, without a form of trial, to kill any man that

* If Publicola gave the plebeians, as well as the patricians, a right to the conſulate, that right did not then take place. For Lucius Sextius was the firſt plebeian who arrived at that honour, many ages after the time of which Plutarch ſpeaks; and this continued but eleven years; for in the twelfth, which was the four hundredth year of Rome, both the conſuls were again patricians. Liv. vii. cap. 18.

† He exempted artificers, widows, and old men, who had no children to relieve them, from paying tribute.

‡ Before, the fine was ſuch as the commonalty could not pay without abſolute ruin.

ſhould attempt to ſet himſelf up for king; and the perſon that took away his life, was to ſtand excuſed, if he could make proof of the intended crime. His reaſon for ſuch a law, we preſume, was this: though it is not poſſible that he who undertakes ſo great an enterpriſe, ſhould eſcape all notice; yet it is very probable that, though ſuſpected, he may accompliſh his deſigns before he can be brought to anſwer for it in a judicial way; and as the crime, if committed, would prevent his being called to account for it, this law impowered any one to puniſh him before ſuch cognizance was taken.

His law concerning the treaſury, did him honour. It was neceſſary that money ſhould be raiſed for the war from the eſtates of the citizens, but he determined that neither himſelf nor any of his friends ſhould have the diſpoſal of it; nor would he ſuffer it to be lodged in any private houſe.—He, therefore, appointed the temple of Saturn to be the treaſury, which they ſtill make uſe of for that purpoſe, and impowered the people to chooſe two young men as *quæſtors*, or *treaſurers**. The firſt were Publius Veturius and Marcus Minutius; and a large ſum was collected; for a hundred and thirty thouſand perſons were taxed, though the orphans and widows ſtood excuſed.

Theſe matters thus regulated, he procured Lucretius, the father of the injured Lucretia, to be appointed his colleague. To him he gave the *faſces* (as they are called) together with the precedency, as the older man; and this mark of reſpect to age has ever ſince continued. As Lucretius died a few days after, another election was held, and Marcus Horatius † appointed in his room for the remaining part of the year.

About that time, Tarquin making preparations for a ſecond war againſt the Romans, a great prodigy is ſaid to have happened. This prince, while yet upon the throne, had

* The office of the quæſtors was to take care of the public treaſure, for which they were accountable when their year was out; to furniſh the neceſſary ſums for the ſervice of the public; and to receive ambaſſadors, attend them, and provide them with lodgings and other neceſſaries. A general could not obtain the honours of a triumph, till he had given them a faithful account of the ſpoils he had taken, and ſworn to it. There were at firſt two quæſtors only, but when the Roman empire was conſiderably enlarged, their number was increaſed. The office of quæſtor, though often diſcharged by perſons who had been conſuls, was the firſt ſtep to great employments.

† *Horatius Pulvillus.*

had almoſt finiſhed the temple of Jupiter Capitolinus, when either by the direction of an oracle*, or upon ſome fancy of his own, he ordered the artiſts of Veii to make an earthen chariot, which was to be placed on the top of it. Soon after this he forfeited the crown. The Tuſcans, however, moulded the chariot, and ſet it in the furnace; but the caſe was very different with it from that of other clay in the fire, which condenſes and contracts upon the exhalation of the moiſture, whereas it enlarged itſelf and ſwelled, till it grew to ſuch a ſize and hardneſs, that it was with difficulty they got it out, even after the furnace was diſmantled. The ſoothſayers being of opinion, that this chariot betokened power and ſucceſs to the perſons with whom it ſhould remain, the people of Veii determined not to give it up to the Romans; but, upon their demanding it, returned this anſwer, That it belonged to Tarquin, not to thoſe that had driven him from his kingdom. It happened that a few days after, there was a chariot-race at Veii, which was obſerved as uſual; except that, as the charioteer, who had won the prize and received the crown, was gently driving out of the ring, the horſes took fright from no viſible cauſe; but, either by ſome direction of the gods, or turn of fortune, ran away with their driver, at full ſpeed, towards Rome. It was in vain that he pulled the reins, or ſoothed them with words, he was obliged to give way to the career, and was whirled along, till they came to the capitol, where they flung him, at the gate now called *Ratumena*. The Veientes, ſurpriſed and terrified at this incident, ordered the artiſts to deliver up the chariot†.

Tarquin, the ſon of Demoratus, in his wars with the Sabines, made a vow to build a temple to Jupiter Capitolinus; which was performed by Tarquin *the proud*, ſon or grandſon to the former. He did not, however, conſecrate it, for it was not quite finiſhed, when he was expelled from Rome‡. When the laſt hand was put to it, and

* It was an uſual thing to place chariots on the tops of temples.

† A miracle of this kind, and not leſs extraordinary, is ſaid to have happened in modern Rome. When poor St. Michael's church was in a ruinous condition, the horſes that were employed in drawing ſtones through the city, unanimouſly agreed to carry their loads to St. Michael.

‡ This temple was 200 feet long, and 185 and upwards broad. The front was adorned with three rows of columns, and the ſides with two. *In the nave were three ſhrines, one of Jupiter, another of Juno, and the third of Minerva.*

and it had received every ſuitable ornament, Publicola was ambitious of the honour of dedicating it. This excited the envy of ſome of the nobility, who could better brook his other honours; to which, indeed, in his legiſlative and military capacities, he had a better claim; but, as he had no concern in this, they did not think proper to grant it him, but encouraged and importuned Horatius to apply for it. In the mean time, Publicola's command of the army neceſſarily required his abſence, and his adverſaries taking the opportunity to procure an order from the people, that Horatius ſhould dedicate the temple, conducted him to the capitol. A point which they could not have gained had Publicola been preſent. Yet ſome ſay, the conſuls having caſt lots for it*, the dedication fell to Horatius, and the expedition, againſt his inclination, to Publicola. But we may eaſily conjecture how they ſtood diſpoſed, by the proceedings on the day of dedication. This was the thirteenth of September, which is about the full moon of the month *Metagitnion*, when prodigious numbers of all ranks being aſſembled, and ſilence enjoined, Horatius, after the other ceremonies, took hold of one of the gate-poſts, (as the cuſtom is) and was going to pronounce the prayer of conſecration. But Marcus, the brother of Publicola, who had ſtood for ſome time by the gates watching his opportunity, cried out, *Conſul, your ſon lies dead in the camp.* This gave great pain to all that heard it; but the conſul not in the leaſt diſconcerted, made anſwer, *Then caſt out the dead where you pleaſe, I admit of no mourning on this occaſion;* and ſo proceeded to finiſh the dedication. The news was not true, but an invention of Marcus, who hoped by that means to hinder Horatius from compleating what he was about. But his preſence of mind is equally admirable, whether he immediately perceived the falſity, or believed the account to be true, without ſhewing any emotion.

The ſame fortune attended the dedication of the ſecond temple. The firſt, built by Tarquin, and dedicated by Horatius, as we have related, was afterwards deſtroyed by fire in the civil wars†. Sylla rebuilt it, but did not live

* Livy ſays poſitively, *they caſt lots for it.* Plutarch ſeems to have taken the ſequel of the ſtory from him. Liv. lib. ii. c. 8.

† After the firſt temple was deſtroyed in the wars between Sylla and *Marius, Sylla* rebuilt it with columns of marble, which he had taken

out

live to conſecrate it; ſo the dedication of this ſecond temple fell to Catulus. It was again deſtroyed in the troubles which happened in the time of Vitellius; and a third was build by Veſpaſian, who, with his uſual good fortune, put the laſt hand to it, but did not ſee it demoliſhed, as it was ſoon after: happier in this reſpect than Sylla, who died before his was dedicated, Veſpaſian died before his was deſtroyed. For immediately after his deceaſe, the capitol was burnt. The fourth, which now ſtands, was built and dedicated by Domitian. Tarquin is ſaid to have expended thirty thouſand pounds weight of ſilver upon the foundations only; but the greateſt wealth any private man is ſuppoſed to be now poſſeſſed of in Rome, would not anſwer the expence of the gilding of the preſent temple, which amounted to more than twelve thouſand talents *. The pillars are of Pentelic marble, and the thickneſs was in excellent proportion to their length, when we ſaw them at Athens; but when they were cut and poliſhed anew at Rome, they gained not ſo much in the poliſh, as they loſt in the proportion; for their beauty is injured by their appearing too ſlender for their height. But after admiring the magnificence of the capitol, if any one was to go and ſee a gallery, a hall, or bath, or the apartments of the women, in Domitian's palace, what is ſaid by Epicharmus of a prodigal,

> Your laviſh'd ſtores ſpeak not the liberal mind,
> But the diſeaſe of giving;

he might apply to Domitian in ſome ſuch manner as this: *Neither piety nor magnificence appears in your expences; you have*

out of the temple of Jupiter Olympius at Athens, and tranſported to Rome. But (as Plutarch obſerves) he did not live to conſecrate it; and he was heard to ſay, as he was dying, that his leaving that temple to be dedicated by another, was the only unfortunate circumſtance of his life.

* 194.35*l.* ſterling. In this we may ſee the great diſtance between the wealth of private citizens in a free country, and that of the ſubjects of an arbitary monarch. In Trajan's time there was not a private man in Rome worth 200,000*l.*; whereas under the commonwealth, Æmilius Scaurus, in his ædileſh'p, erected a temporary theatre which coſt above 500,000*l.*; Marcus Craſſus had an eſtate in land of above a million a year; L. Cornelius Balbus left by will, to every Roman citizen, twenty-five *denarii*, which amounts to about ſixteen ſhillings of our money; and many private men among the Romans maintained from ten to twenty thouſand ſlaves, not ſo much for ſervice as oſtentation. No wonder then that the ſlaves once took up arms, and went to war with the Roman commonwealth.

have the diſeaſe of building; like Midas of old, you would turn every thing to gold and marble. So much for this ſubject.

Let us now return to Tarquin. After that great battle in which he loſt his ſon, who was killed in ſingle combat by Brutus, he fled to Cluſium, and begged aſſiſtance of Laras Porſena, then the moſt powerful prince in Italy, and a man of great worth and honour. Porſena promiſed him ſuccours*; and, in the firſt place, ſent to the Romans, commanding them to receive Tarquin. Upon their refuſal, he declared war againſt them; and having informed them of the time when, and the place where, he would make his aſſault, he marched thither accordingly with a great army. Publicola, who was then abſent, was choſen conſul the ſecond time†, and with him Titus Lucretius. Returning to Rome, and deſirous to outdo Porſena in ſpirit‡, he built the town of Sigliuria, notwithſtanding the enemy's approach; and when he had finiſhed the walls at a great expence, he placed in it a colony of ſeven hundred men, as if he held his adverſary very cheap. Porſena, however, aſſaulted it in a ſpirited manner, drove out the garriſon, and purſued the fugitives ſo cloſe, that he was near entering Rome along with them. But Publicola met him without the gates, and joining battle by the river, ſuſtained the enemy's attack, who preſſed on with numbers, till at laſt ſinking under the wounds he had gallantly received, he was carried out of the battle. Lucretius, his colleague, having the ſame fate, the courage of the Romans drooped, and they retreated into the city for ſecurity. The enemy making good the purſuit to the wooden-bridge, Rome was in great danger of being taken; when Horatius Cocles||, and with him two others of the firſt rank, Herminius and Spurius Lartius§, ſtopped them at the bridge. Horatius had

* Beſides that Porſena was willing to aſſiſt a diſtreſſed king, he conſidered the Tarquins as his countrymen, for they were of Tuſcan extraction.

† It was when Publicola was conſul the third time, and had for colleague Horatius Pulvillus, that Porſena marched againſt Rome.

‡ Sigliuria was not built at this time, nor out of oſtentation, as Plutarch ſays; for it was built as a barrier againſt the Latins and the Hernici, and not in the third, but in the ſecond conſulſhip of Publicola.

|| He was ſon to a brother of Horatius the conſul, and a deſcendant of that Horatius who remained victorious in the great combat between the Horatii and Curiatii in the reign of Tullus Hoſtilius.

§ *In the Greek text it is* Lucretius, *which we ſuppoſe is a corruption of Lartius, the name we find in Livy.*

had the ſurname of *Cocles* from his having loſt an eye, in the wars: or, as ſome will have it, from the form of his noſe, which was ſo very flat, that both his eyes, as well as eye-brows, ſeemed to be joined together; ſo that when the vulgar intended to call him *Cyclops*, by a miſnomer, they called him *Cocles*, which name remained with him. This man ſtanding at the head of the bridge, defended it againſt the enemy, till the Romans broke it down behind him. Then he plunged into the Tyber, armed as he was, and ſwam to the other ſide, but was wounded in the hip with a Tuſcan ſpear. Publicola, ſtruck with admiration of his valour, immediately procured a decree, that every Roman ſhould give him one day's proviſions *; and that he ſhould have as much land as he himſelf could encircle with a plough in one day. Beſides, they erected his ſtatue in braſs in the temple of Vulcan, with a view to conſole him by this honour for his wound, and lameneſs conſequent upon it †.

While Porſena laid cloſe ſiege to the city, the Romans were attacked with famine, and another body of Tuſcans laid waſte the country. Publicola, who was now conſul the third time, was of opinion that no operations could be carried on againſt Porſena but defenſive ones. He marched out ‡, however, privately againſt thoſe Tuſcans who had committed ſuch ravages, defeated them, and killed five thouſand.

The ſtory of Mucius ‖ has been the ſubject of many pens, and is variouſly related: I ſhall give that account of it, which ſeems moſt credible. Mucius was in all reſpects a man of merit, but particularly diſtinguiſhed by his valour. Having ſecretly formed a ſcheme to take off Porſena, he made his way into his camp in a Tuſcan dreſs, where he likewiſe took care to ſpeak the Tuſcan language. In this diſguiſe he approached the ſeat where the

* Probably he had three hundred thouſand contributors, for even the women readily gave in their quota.

† This defect, and his having but one eye, prevented his ever being conſul.

‡ The conſuls ſpread a report, which was ſoon carried into the Tuſcan camp by the ſlaves who deſerted, that the next day all the cattle brought thither from the country, would be ſent to graze in the fields under a guard. This bait drew the enemy into an ambuſh.

‖ *Mucius Cordus.*

the king ſat with his nobles; and as he did not certainly know Porſena, and thought it improper to aſk, he drew his ſword and killed the perſon that ſeemed moſt likely to be the king. Upon this he was ſeized and examined. Mean time, as there happened to be a portable altar there, with fire upon it, where the king was about to offer ſacrifice, Mucius thruſt his right-hand into it*; and as the fleſh was burning, he kept looking upon Porſena with a firm and menacing aſpect, till the king, aſtoniſhed at his fortitude, returned him his ſword with his own hand. He received it with his left-hand, from whence we are told he had the ſurname of *Scævola*, which ſignifies *left-handed;* and thus addreſſed himſelf to Porſena, "Your threatenings I regarded not, but am conquered "by your generoſity, and out of gratitude, will declare "to you what no force ſhould have wreſted from me. "There are three hundred Romans that have taken the "ſame reſolution with mine, who now walk about your "camp, watching their opportunity. It was my lot to "make the firſt attempt, and I am not ſorry that my "ſword was directed by fortune againſt another, inſtead "of a man of ſo much honour, who, as ſuch, ſhould ra-"ther be a friend, than an enemy to the Romans." Porſena believed this account, and was more inclined to hearken to terms, not ſo much, in my opinion, through fear of the three hundred aſſaſſins, as admiration of the dignity of the Roman valour. All authors call this man Mucius Scævola†, except Athenodorus Sandon, who, in a work addreſſed to Octavia, ſiſter to Auguſtus, ſays he was named Poſthumius.

Publicola, who did not look upon Porſena as ſo bitter an enemy to Rome, but that he deſerved to be taken into its friendſhip and alliance, was ſo far from refuſing to refer the diſpute with Tarquin to his deciſion, that he was really deſirous of it, and ſeveral times offered to prove that Tarquin was the worſt of men, and juſtly deprived of the crown. When Tarquin roughly anſwered, that he would admit of no arbitrator, much leſs of Porſena, if he changed his mind and forſook his alliance: Porſena

* Livy ſays, that Porſena threatened Mucius with the torture by fire, to make him diſcover his accomplices whereupon Mucius thruſt his hand into the flame, to let him ſee that he was not to be intimidated.

† *Mucius* was rewarded with a large piece of ground belonging *to the public.*

Porſena was offended, and began to entertain an ill opinion of him; being likewiſe ſolicited to it by his ſon Aruns, who uſed all his intereſt for the Romans, he was prevailed upon to put an end to the war, on condition that they gave up that part of Tuſcany which they had conquered *, together with the priſoners, and received their deſerters. For the performance of theſe conditions, they gave as hoſtages ten young men and as many virgins, of the beſt families in Rome; among whom was Valeria the daughter of Publicola.

Upon the faith of this treaty, Porſena had ceaſed from all acts of hoſtility, when the Roman virgins went down to bathe, at a place where the bank forming itſelf in a creſcent, embraces the river in ſuch a manner, that there it is quite calm and undiſturbed with waves. As no guard was near, and they ſaw none paſſing or repaſſing, they had a violent inclination to ſwim over, notwithſtanding the depth and ſtrength of the ſtream. Some ſay one of them, named Cloelia, paſſed it on horſeback, and encouraged the other virgins as they ſwam. When they came ſafe to Publicola, he neither commended nor approved their exploit, but was grieved to think he ſhould appear unequal to Porſena in point of honour, and that this daring enterprize of the virgins ſhould make the Romans ſuſpected of unfair proceeding. He took them, therefore, and ſent them back to Porſena. Tarquin having timely intelligence of this, laid an ambuſcade for them, and attacked their convoy. They defended themſelves, though greatly inferior in number; and Valeria, the daughter of Publicola, broke through them as they were engaged, with three ſervants, who conducted her ſafe to Porſena's camp. As the ſkirmiſh was not yet decided, nor the danger over, Aruns, the ſon of Porſena, being informed of it, marched up with all ſpeed, put the enemy to flight, and reſcued the Romans. When Porſena ſaw the virgins returned, he demanded which of them was ſhe that propoſed the deſign, and ſet the example. When he underſtood that Cloelia was the perſon, he treated her with great politeneſs, and commanding one of his own horſes to be brought with very elegant trappings, he made her a preſent of it. Thoſe that ſay,

(N. D. 1794.) Cloelia

* The Romans were required to reinſtate the Veientes in the poſſeſſion of ſeven villages, which they had taken from them in former wars.

Cloelia was the only one that paſſed the river on horſe-back, allege this as a proof. Others ſay no ſuch conſequence can be drawn from it, and that it was nothing more than a mark of honour to her from the Tuſcan king, for her bravery. An equeſtrian ſtatue of her ſtands in the *Via ſacra**, where it leads to mount *Palatine*; yet ſome will have even this to be Valeria's ſtatue, not Cloelia's.

Porſena, thus reconciled to the Romans, gave many proofs of his greatneſs of mind. Among the reſt, he ordered the Tuſcans to carry off nothing but their arms, and to leave their camp full of proviſions and many other things of value, for the Romans. Hence it is, that even in our times, whenever there is a ſale of goods belonging to the public, they are cried firſt as the goods of Porſena, to eternize the memory of his generoſity. A brazen ſtatue, of rude and antique workmanſhip, was alſo erected to his honour, near the ſenate-houſe †.

After this, the Sabines invading the Roman territory, Marcus Valerius, brother to Publicola, and Poſthumius Tubertus, were elected conſuls. As every important action was ſtill conducted by the advice and aſſiſtance of Publicola, Marcus gained two great battles; in the ſecond of which he killed thirteen thouſand of the enemy, without the loſs of one Roman. For this he was not only rewarded with a triumph, but a houſe was built for him at the public expence, on mount Palatine. And whereas the doors of other houſes at that time opened inwards, the ſtreet-door of that houſe was made to open outwards, to ſhew by ſuch an honourable diſtinction, that he was always ready to receive any propoſal for the public ſervice ‡. All the doors in Greece, they tell us, were formerly made to open ſo, which they prove from thoſe paſſages in the comedies, where it is mentioned, that thoſe that went out knocked loud on the inſide of the doors firſt, to give warning to ſuch as paſſed by or ſtood before them, leſt the doors in opening ſhould daſh againſt them.

The

* Dionyſius Halicarnaſſus tells us in expreſs terms, that in his time, that is, in the reign of Auguſtus, there were no remains of that ſtatue, it having been conſumed by fire.

† The ſenate likewiſe ſent an embaſſy to him, with a preſent of a throne adorned with ivory, a ſceptre, a crown of gold, and a triumphal robe.

‡ *Poſthumius* had his ſhare in the triumph, as well as in the *achievements*.

The year following, Publicola was appointed conſul the fourth time, becauſe a confederacy between the Sabines and Latins threatened a war; and, at the ſame time, the city was oppreſſed with ſuperſtitious terrors, on account of the imperfect births, and general abortions among the women. Publicola, having conſulted the Sibyl's books upon it*, offered ſacrifice to Pluto, and renewed certain games that had formerly been inſtituted by the direction of the Delphic oracle. When he had revived the city with the pleaſing hope that the gods were appeaſed, he prepared to arm againſt the menaces of men; for there appeared to be a formidable league and ſtrong armament againſt him. Among the Sabines, Appius Clauſus was a man of an opulent fortune, and remarkable perſonal ſtrength; famed, moreover, for his virtues, and the force of his eloquence. What is the fate of all great men, to be perſecuted by envy, was likewiſe his: and his oppoſing the war gave a handle to malignity to inſinuate that he wanted to ſtrengthen the Roman power, in order the more eaſily to enſlave his own country. Perceiving that the populace gave a willing ear to theſe calumnies, and that he was become obnoxious to the abettors of the war, he was apprehenſive of an impeachment; but being powerfully ſupported by his friends and relations, he bade his enemies defiance. This delayed the war, Publicola making it his buſineſs not only to get intelligence of this ſedition, but alſo to encourage and inflame it, ſent proper perſons to Appius, to tell him, "That

* An unknown woman is ſaid to have come to Tarquin with nine volumes of oracles written by the *Sibyl* of Cuma, for which ſhe demanded a very conſiderable price. Tarquin refuſing to purchaſe them at her rate, ſhe burnt three of them, and then aſked the ſame price for the remaining ſix. Her propoſal being rejected with ſcorn, ſhe burnt three more, and, notwithſtanding, ſtill inſiſted on her firſt price. Tarquin, ſurpriſed at the novelty of the thing, put the books in the hands of the augurs to be examined, who adviſed him to purchaſe them at any rate: Accordingly he did, and appointed two perſons of diſtinction, ſtyled *Duumviri*, to be guardians of them, who locked them up in a vault under the temple of Jupiter Capitolinus, and there they were kept till they were burnt with the temple itſelf. Theſe officers, whoſe number was afterwards increaſed, conſulted the Sibylline books, by direction of the ſenate, when ſome dangerous ſedition was likely to break out, when the Roman armies had been defeated, or when any of thoſe prodigies appeared which were thought fatal. They alſo preſided over the ſacrifices and ſhews, which they appointed to appeaſe the wrath of heaven.

"That he was ſenſible he was a man of too much good-
"neſs and integrity, to avenge himſelf of his country-
"men, though greatly injured by them; but if he choſe,
"for his ſecurity, to come over to the Romans, and to
"get out of the way of his enemies, he ſhould find ſuch
"a reception, both in public and private, as was ſuitable
"to his virtue and the dignity of Rome." Appius conſidered this propoſal with great attention, and the neceſſity of his affairs prevailed with him to accept of it. He, therefore, perſuaded his friends, and they influenced many others, ſo that five thouſand men of the moſt peaceable diſpoſition of any among the Sabines, with their families, removed with him to Rome. Publicola, who was prepared for it, received them in the moſt friendly and hoſpitable manner, admitted them to the freedom of the city, and gave them two acres of land a-piece, by the river Anio. To Appius he gave twenty-five acres, and a ſeat in the ſenate. This laid the foundation of his greatneſs in the republic, and he uſed the advantage with ſo much prudence, as to riſe to the firſt rank in power and authority. The Claudian family *, deſcended from him, is as illuſtrious as any in Rome.

Though the diſputes among the Sabines were decided by this migration, the demagogues would not ſuffer them to reſt; repreſenting it as a matter of great diſgrace, if Appius, now a deſerter and an enemy, ſhould be able to obſtruct their taking vengeance of the Romans, when he could not prevent it by his preſence. They advanced, therefore, with a great army, and encamped near Fidenæ. Having ordered two thouſand men to lie in ambuſh in the ſhrubby and hollow places before Rome, they appointed a few horſe at day-break to ravage the country up to the very gates, and then to retreat, till they drew the enemy into the ambuſcade. But Publicola getting information that very day of theſe particulars from deſerters, prepared himſelf accordingly, and made a diſpoſition of his forces. Poſthumius Balbus his ſon-in-law, went out with three thouſand men, as it began to grow dark, and having taken

* There were two families of the *Claudii* in Rome; one patrician and the other plebeian. The firſt had the ſurname of *Pulcher*, and the other of *Marcellus*. In courſe of time the patrician family produced twenty-three conſuls, five dictators, and ſeven cenſors, and *obtained two* triumphs and two ovations. The emperor Tiberius *was deſcended of* this family.

taken poſſeſſion of the ſummits of the hills under which the Sabines had concealed themſelves, watched his opportunity. His colleague Lucretius with the lighteſt and moſt active of the Romans, was appointed to attack the Sabine cavalry, as they were driving off the cattle, while himſelf, with the reſt of the forces, took a large compaſs, and incloſed the enemy's rear. The morning happened to be very foggy, when Poſthumius, at dawn, with loud ſhouts, fell upon the ambuſcade from the heights, Lucretius charged the horſe in their retreat, and Publicola attacked the enemy's camp. The Sabines were every where worſted and put to the rout. As the Romans met not with the leaſt reſiſtance, the ſlaughter was prodigious. It is clear that the vain confidence of the Sabines was the principal cauſe of their ruin. While one part thought the other was ſafe, they did not ſtand upon their defence; thoſe in the camp ran towards the corps that was placed in ambuſcade, while they, in their turn, endeavoured to regain the camp. Thus they fell in with each other in great diſorder, and in mutual want of that aſſiſtance, which neither was able to give. The Sabines would have been entirely cut off, had not the city of Fidenæ been ſo near, which proved an aſylum to ſome, particularly thoſe that fled when the camp was taken. Such as did not take refuge there, were either deſtroyed or taken priſoners.

The Romans, though accuſtomed to aſcribe every great event to the interpoſition of the gods, gave the credit of this victory ſolely to the general; and the firſt thing the ſoldiers were heard to ſay, was, that Publicola had put the enemy in their hands, lame, blind, and almoſt bound, for the ſlaughter. The people were enriched with the plunder and the ſale of priſoners. As for Publicola, he was honoured with a triumph; and having ſurrendered the adminiſtration to the ſucceeding conſuls, he died ſoon after; thus finiſhing his life in circumſtances eſteemed the happieſt and moſt glorious that man can attain to*. The people, as if they had done nothing to requite his merit in his life time, decreed that his funeral ſhould

* He was the moſt virtuous citizen, one of the greateſt generals, and the moſt popular conſul Rome ever had. As he had taken more care to tranſmit his virtues to his poſterity, than to enrich them; and as, notwithſtanding the frugality of his life, and the great offices he had borne, there was not found money enough in his houſe to defray

ſhould be ſolemnized at the public charge; and to make it the more honourable, every one contributed a piece of money called *Quadrans*. Beſides, the women, out of particular regard to his memory, continued the mourning for him a whole year. By an order of the citizens, his body was likewiſe interred within the city, near the place called *Velia*, and all his family were to have a burying-place there. At preſent, indeed, none of his deſcendants are interred in that ground: they only carry the corpſe and ſet it down there, when one of the attendants puts a lighted torch under it, which he immediately takes back again. Thus they claim by that act the right, but wave the privilege; for the body is taken away, and interred without the walls.

SOLON AND PUBLICOLA

COMPARED.

THERE is ſomething ſingular in this parallel, and what has not occurred to us in any other of the lives we have written, that Publicola ſhould exemplify the maxims of Solon, and that Solon ſhould proclaim beforehand the happineſs of Publicola. For the definition of happineſs which Solon gave Crœſus, is more applicable to Publicola than to Tellus. It is true, he pronounces Tellus happy, on account of his virtue, his valuable children, and glorious death; yet he mentions him not in his poems as eminently diſtinguiſhed by his virtue, his children, or his employments. For Publicola, in his life-time, attained the higheſt reputation and authority among Romans, by means of his virtues; and, after his death, his family was reckoned among the moſt honourable; the houſes of the Publicolæ, the Meſſalæ, and Valerii*, illuſtrious for the ſpace of ſix hundred years†, ſtill acknowledging

fray the charges of his funeral, he was buried at the expence of the public. His poverty is a circumſtance which Plutarch ſhould have mentioned, becauſe a funeral at the public charge was an honour ſometimes paid to the rich.

* That is *the other* Valerii, viz. the *Maximi*, the *Corvini*, the *Potiti*, the *Lævini*, and the *Flacci*.

† *It appears from this paſſage that Plutarch wrote this life about the beginning of* Trajan's reign.

knowledging him as the fountain of their honour. Tellus, like a brave man, keeping his poſt, and fighting to the laſt, fell by the enemy's hand; whereas Publicola, after having ſlain his enemies, (a much happier circumſtance than to be ſlain by them) after ſeeing his country victorious, through his conduct as conſul and as general, after triumphs and all other marks of honour, died that death which Solon had ſo paſſionately wiſhed for, and declared ſo happy. Solon, again, in his anſwer to Mimnermus, cencerning the period of human life, thus exclaims:

> Let friendſhip's faithful heart attend my bier,
> Heave the ſad ſigh, and drop the pitying tear!

And Publicola had this felicity. For he was lamented, not only by his friends and relations, but by the whole city; thouſands attended his funeral with tears, with regret, with the deepeſt ſorrow; and the Roman matrons mourned for him, as for the loſs of a ſon, a brother or a common parent.

Another wiſh of Solon's is thus expreſſed:

> The flow of riches, though deſir'd,
> Life's real goods, if well acquir'd,
> Unjuſtly let me never gain,
> Leſt vengeance follow in their train.

And Publicola not only acquired, but employed his riches honourably, for he was a generous benefactor to the poor: ſo that if Solon was the wiſeſt, Publicola was the happieſt of human kind. What the former had wiſhed for as the greateſt and moſt deſirable of bleſſings, the latter actually poſſeſſed, and continued to enjoy.

Thus Solon did honour to Publicola, and he to Solon in his turn. For he conſidered him as the moſt excellent pattern

* Cicero thought this wiſh of Solon's unſuitable to ſo wiſe a man, and preferred to it that of the poet Ennius, who pleaſing himſelf with the thought of an immortality on earth as a poet, deſired to die unlamented. Cicero rejoiced in the ſame proſpect as an orator. The paſſion for immortality is, indeed, a natural one; but as the chief part of our happineſs conſiſts in the exerciſe of the benevolent affections, in giving and receiving ſincere teſtimonies of regard, the undoubted expreſſions of that regard muſt ſoothe the pains of a dying man, and *comfort* him with the reflection, that he has not been *wanting in the offices* of humanity.

pattern that could be propoſed, in regulating a democracy; and, like him, laying aſide the pride of power, he rendered it gentle and acceptable to all. He alſo made uſe of ſeveral of Solon's laws; for he impowered the people to elect their own magiſtrates, and left an appeal to them from the ſentence of other courts, as the Athenian lawgiver had done. He did not, indeed, with Solon, create a new ſenate*, but he almoſt doubled the number of that which he found in being.

His reaſon for appointing *quæſtors* or *treaſurers* was, that if the conſul was a worthy man he might have leiſure to attend to greater affairs; if unworthy, that he might not have greater opportunities of injuſtice, when both the government and treaſury were under his direction.

Publicola's averſion to tyrants was ſtronger than that of Solon. For, the latter made every attempt to ſet up arbitrary power puniſhable by law; but the former made it death without the formality of trial. Solon, indeed, juſtly and reaſonably plumes himſelf upon refuſing abſolute power, when both the ſtate of affairs and the inclinations of the people would have readily admitted it: and yet it was no leſs glorious for Publicola, when, finding the conſular authority too deſpotic, he rendered it milder and more popular, and did not ſtretch it ſo far as he might have done. That this was the beſt method of governing, Solon ſeems to have been ſenſible before him, when he ſays of a republic,

> The reins nor ſtrictly nor too looſely hold,
> And ſafe the car of ſlippery power you guide.

But the annulling of debts was peculiar to Solon, and was indeed the moſt effectual way to ſuppport the liberty of the people. For laws intended to eſtabliſh an equality would be of no avail, while the poor were deprived of the benefit of that equality by their debts. Where they ſeemed

* Βουλη, we apprehend that Plutarch here rather means the ſenate or council of *four hundred*, than the council of *Areopagus*. The *four hundred* had the prior cognizance of all that was to come before the people, and nothing could be propoſed to the general aſſembly till digeſted by them; ſo that, as far he was able, he provided againſt a thirſt of arbitrary power in the rich, and a deſire of licentious freedom in the commons; the Areopagus being a check upon the former, as the ſenate was a curb upon the latter.

ſeemed moſt to exerciſe their liberty, in offices, in debates, and in deciding cauſes, there they were moſt enſlaved to the rich, and entirely under their controul. What is more conſiderable in this caſe is, that, though the cancelling of debts generally produces ſeditions, Solon ſeaſonably applied it, as a ſtrong, though hazardous medicine, to remove the ſedition then exiſting. The meaſure, too, loſt its infamous and obnoxious nature, when made uſe of by a man of Solon's probity and character.

If we conſider the whole adminiſtration of each, Solon's was more illuſtrious at firſt. He was an original, and followed no example; beſides, by himſelf, without a colleague, he effected many great things for the public advantage. But Publicola's fortune was more to be admired at laſt. For Solon lived to ſee his own eſtabliſhment overturned; whereas that of Publicola preſerved the ſtate in good order to the time of the civil wars. And no wonder; ſince the former, as ſoon as he had enacted his laws, left them inſcribed on tables of wood, without any one to ſupport their authority, and departed from Athens; whilſt the latter remaining at Rome, and continuing in the magiſtracy, thoroughly eſtabliſhed and ſecured the commonwealth.

Solon was ſenſible of the ambitious deſigns of Piſiſtratus, and deſirous to prevent their being put in execution; but he miſcarried in the attempt, and ſaw a tyrant ſet up. On the other hand, Publicola demoliſhed kingly power, when it had been eſtabliſhed for ſome ages, and was at a formidable height. He was equalled by Solon in virtue and patriotiſm, but he had power and good fortune to ſecond his virtue, which the other wanted.

As to warlike exploits, there is a conſiderable difference; for Daïmachus *Platæenſis* does not even attribute that enterprize againſt the Megarenſians to Solon, as we have done; whereas Publicola, in many great battles, performed the duty both of a general and a private ſoldier.

Again; if we compare their conduct in civil affairs, we ſhall find that Solon, only acting a part, as it were, and under the form of a maniac, went out to ſpeak concerning the recovery of Salamis. But Publicola, in the face of the greateſt danger, roſe up againſt Tarquin, detected

detected the plot, prevented the escape of the vile conspirators, had them punished, and not only excluded the tyrants from the city, but cut up their hopes by the roots. If he was thus vigorous in prosecuting affairs that required spirit, resolution, and open force, he was still more successful in negociation, and the gentle arts of persuasion; for, by his address, he gained Porsena, whose power was so formidable, that he could not be quelled by dint of arms, and made him a friend to Rome.

But here, perhaps, some will object, that Solon recovered Salamis, when the Athenians had given it up; whereas Publicola surrendered lands that the Romans were in possession of. Our judgment of actions, however, should be formed according to the respective times and posture of affairs. An able politician, to manage all for the best, varies his conduct as the present occasion requires; often quits a part, to save the whole; and, by yielding in small matters, secures considerable advantages. Thus Publicola, by giving up what the Romans had lately usurped, saved all that was really their own; and, at a time when they found it difficult to defend their city, gained for them the possession of the besiegers' camp. In effect, by referring his cause to the arbitration of the enemy, he gained his point, and, with that, all the advantages he could have proposed to himself by a victory. For Porsena put an end to the war, and left the Romans all the provision he had made for carrying it on, induced by that impression of their virtue and honour, which he had received from Publicola.

THE-

THEMISTOCLES.

THE family of Themiſtocles was too obſcure to raiſe him to diſtinction. He was the ſon of Neocles, an inferior citizen of Athens, of the ward of Phrear, and the tribe of Leontis. By his mother's ſide, he is ſaid to have been illegitimate*, according to the following verſes:

> Though born in Thrace, Abrotonon my name,
> My ſon enrolls me in the liſts of fame,
> The great Themiſtocles.

Yet Phanias writes, that the mother of Themiſtocles was of Caria, not of Thrace, and that her name was not Abrotonon but Euterpe. Neanthes mentions Halicarnaſſus as the city to which ſhe belonged. But be that as it may, when all the illegitimate youth aſſembled at Cynoſarges, in the wreſtling-ring dedicated to Hercules, without the gates; which was appointed for that purpoſe, becauſe Hercules himſelf was not altogether of divine extraction, but had a mortal for his mother; Themiſtocles found means to perſuade ſome of the young noblemen to go to Cynoſarges, and take their exercile with him. This was an ingenious contrivance to take away the diſtinction between the illegitimate or aliens, and the legitimate, whoſe parents were both Athenians. It is plain, however, that he was related to the houſe of the Lycomedæ†; for Simonides informs us, that when a chapel‡ of that family in the ward of Phyle, where the myſteries of Ceres uſed to be celebrated, was burnt down by the barbarians, Themiſtocles rebuilt it, and adorned it with pictures.

It appears, that, when a boy, he was full of ſpirit and fire, quick of apprehenſion, naturally inclined to bold attempts, and likely to make a great ſtateſmen. His

* It was a law at Athens, that every citizen who had a foreigner, to his mother, ſhould be deemed a baſtard, though born in wedlock, and ſhould conſequently be incapable of inheriting his father's eſtate.

† The Lycomedæ were a family in Athens, who (according to Pauſanias) had the care of the ſacrifices offered to Ceres; and in that chapel which Theſeus rebuilt, initiations and other myſteries were celebrated.

‡ τελεστηριον

hours of leiſure and vacation he ſpent not, like other boys, in idleneſs and play; but he was always inventing and compoſing declamations; the ſubjects of which were either the impeachment or defence of ſome of his ſchool-fellows: So that his maſter would often ſay, "Boy, you "will be nothing common or indifferent: You will "either be a bleſſing or a curſe to the community." As for moral philoſophy, and the polite arts, he learned them but ſlowly, and with little ſatisfaction; but inſtructions in political knowledge, and the adminiſtration of public affairs, he received with an attention above his years; becauſe they ſuited his genius. When, therefore, he was laughed at, long after, in company where free ſcope was given to raillery, by perſons who paſſed as more accompliſhed in what was called genteel breeding, he was obliged to anſwer them with ſome aſperity: "'Tis true "I never learned how to tune a harp, or play upon a "lute, but I know how to raiſe a ſmall and inconſider-"able city to glory and greatneſs."

Steſimbrotus, indeed, informs us, that Themiſtocles ſtudied natural philoſophy, both under Anaxagoras and Meliſſus. But in this he errs againſt chronology *. For when Pericles, who was much younger than Themiſtocles, beſieged Samos, Meliſſus defended it, and Anaxagoras lived with Pericles. Thoſe ſeem to deſerve more attention who ſay, that Themiſtocles was a follower of Mneſiphilus the Phrearian; who was neither orator, nor natural philoſopher, but a profeſſor of what was then called wiſdom †, which conſiſted in a knowledge of the arts of government, and the practical part of political prudence. This was a ſect formed upon the principles of Solon ‡, and deſcending in ſucceſſion from him; but when the ſcience of government came to be mixed with forenſic arts, and

* Anaxagoras was born in the firſt year of the 70th olympiad; Themiſtocles won the battle of Salamis the firſt year of the 75th olympiad, and Meliſſus defended Samos againſt Pericles the laſt year of the 84th olympiad. Themiſtocles, therefore, could neither ſtudy under Anaxagoras, who was only twenty years old when that general gained the battle of Salamis, nor yet under Meliſſus, who did not begin to flouriſh till 36 years after that battle.

† The firſt ſages were in reality great politicians, who gave rules and precepts for the government of communities. Thales was the *firſt* who carried his ſpeculations into phyſics.

‡ *During the ſpace of about an hundred or an hundred and twenty years.*

and paſſed from action to mere words, its profeſſors, inſtead of ſages were called ſophiſts *. Themiſtocles, however, was converſant in public buſineſs, when he attended the lectures of Mneſiphilus.

In the firſt ſallies of youth, he was irregular and unſteady; as he followed his own diſpoſition, without any moral reſtraints. He lived in extremes, and thoſe extremes were often of the worſt kind †. But he ſeemed to apologize for this afterwards, when he obſerved, that *the wildeſt colts make the beſt horſes, when they come to be properly broke and managed.* The ſtories, however, which ſome tell us, of his father's diſinheriting him, and his mother's laying violent hands upon herſelf, becauſe ſhe could not bear the thoughts of her ſon's infamy, ſeem to be quite fictitious. Others, on the contrary, ſay, that his father, to diſſuade him from accepting any public employment, ſhewed him ſome old galleys that lay worn out and neglected on the ſea-ſhore, juſt as the populace neglect their leaders, when they have no farther ſervice for them.

Themiſtocles had an early and violent inclination for public buſineſs, and was ſo ſtrongly ſmitten with the love of glory, with an ambition of the higheſt ſtation, that he involved himſelf in troubleſome quarrels with perſons of the firſt rank and influence in the ſtate, particularly with Ariſtides the ſon of Lyſimachus, who always oppoſed him. Their enmity began early, but the cauſe, as Ariſton the philoſopher relates, was nothing more than their regard for Pteſileus of Teos. After this, their diſputes continued about public affairs; and the diſſimilarity of their lives and manners naturally added to it. Ariſtides was

* The Sophiſts were rather rhetoricians than philoſophers ſkilled in words, but ſuperficial in knowledge, as Diogenes Laertius informs us. Protagoras, who flouriſhed about the 84th olympiad, a little before the birth of Plato, was the firſt who had the appellation of *Sophiſt*. But Socrates, who was more converſant in morality than in politics, phyſics, or rhetoric, and who was deſirous to improve the world rather in practice than in theory, modeſtly took the name of *Philoſopher*, i. e. *a lover of wiſdom*, and not that of *Sophos*, i. e. *a ſage* or *wiſe man*.

† Idomeneus ſays, that one morning Themiſtocles harneſſed four naked courtezans in a chariot, and made them draw him acroſs the Ceramicus in the ſight of all the people, who were there aſſembled; and that at a time when the Athenians were perfect ſtrangers to debauchery, either in wine or women. But if that vice was then ſo *little known in Athens*, how could there be found four proſtitutes *impudent enough* to be expoſed in that manner?

of a mild temper and of great probity. He managed the concerns of government with inflexible juſtice, not with a view to ingratiate himſelf with the people, or to promote his own glory, but ſolely for the advantage and ſafety of the ſtate. He was, therefore, neceſſarily obliged to oppoſe Themiſtocles, and to prevent his promotion, becauſe he frequently put the people upon unwarrantable enterprizes, and was ambitious of introducing great innovations. Indeed, Themiſtocles was ſo carried away with the love of glory, ſo immoderately deſirous of diſtinguiſhing himſelf by ſome great action, that, though he was very young, when the battle of Marathon was fought, and when the generalſhip of Miltiades was every where extolled, yet even then he was obſerved to keep much alone, to be very penſive, to watch whole nights, and not to attend the uſual entertainments:— When he was aſked the reaſon by his friends, who wondered at the change, he ſaid, *The trophies of Miltiades would not ſuffer him to ſleep.* While others imagined the defeat of the Perſians at Marathon had put an end to the war, he conſidered it as the beginning of greater conflicts *; and, for the benefit of Greece, he was always preparing himſelf and the Athenians againſt thoſe conflicts, becauſe he foreſaw them at a diſtance †.

And, in the firſt place, whereas the Athenians had uſed to ſhare the revenue, of the ſilver mines of Laurium among themſelves, he alone had the courage to make a motion to the people, that they ſhould divide them in that manner no longer, but build with them a number of galleys to be employed in the war againſt the Æginetæ, who then made a conſiderable figure in Greece, and by means of their numerous navy were maſters of the ſea. By ſeaſonably ſtirring up the reſentment and emulation of his countrymen againſt theſe iſlanders ‡, he the

* He did not queſtion but Darius would at length perceive that the only way to deal with the Greeks was to attack them vigorouſly by ſea, where they could make the leaſt oppoſition.

† The two principal qualifications of a general are a quick and comprehenſive view of what is to be done upon any preſent emergency, and a happy foreſight of what is to come: Themiſtocles poſſeſſed both theſe qualifications in a great degree. With reſpect to the latter, Thucydides gives him this elogium, επι πλειστον του γενησομενου αριστος εικαστης.

‡ *Plutarch* in this place follows Herodotus. But Thucydides is expreſs, that Themiſtocles availed himſelf of both theſe arguments, the appre-

the more eaſily prevailed with them to provide themſelves with ſhips, than if he had diſplayed the terrors of Darius and the Perſians, who were at a greater diſtance, and of whoſe coming they had no great apprehenſions. With this money a hundred galleys, with three banks of oars, were built, which afterwards fought againſt Xerxes. From this ſtep he proceeded to others, in order to draw the attention of the Athenians to maritime affairs, and to convince them, that, though by land they were not able to cope with their neighbours, yet with a naval force they might not only repel the barbarians, but hold all Greece in ſubjection. Thus of good land-forces, as Plato ſays, he made them mariners and ſeamen, and brought upon himſelf the aſperſion, of taking from his countrymen the ſpear and the ſhield, and ſending them to the bench and the oar. Steſimbrotus writes, that Themiſtocles effected this, in ſpite of the oppoſition of Miltiades. Whether by this proceeding he corrupted the ſimplicity of the Athenian conſtitution, is a ſpeculation not proper to be indulged here. But that the Greeks owed their ſafety to theſe naval applications, and that thoſe ſhips re-eſtabliſhed the city of Athens after it had been deſtroyed, (to omit other proofs) Xerxes himſelf is a ſufficient witneſs. For, after his defeat at ſea, he was no longer able to make head againſt the Athenians, though his land-forces remained entire; and, it ſeems to me, that he left Mardonius rather to prevent a purſuit, than with any hope of his bringing Greece into ſubjection.

Some authors write, that Themiſtocles was intent upon the acquiſition of money, with a view to ſpend it profuſely; and indeed, for his frequent ſacrifices, and the ſplendid manner in which he entertained ſtrangers, he had need of a large ſupply. Yet others, on the contrary, accuſe him of meanneſs and attention to trifles, and ſay he even ſold preſents that were made him for his table. Nay, when he begged a colt of Philides, who was a breeder of horſes, and was refuſed, he threatened, *he would*

apprehenſions which the Athenians were under of the return of the Perſians, as well as the war againſt the Æginetæ. Indeed he could not neglect ſo powerful an inducement to ſtrengthen themſelves at ſea, ſince, according to Plato, accounts were daily brought of the formidable preparations of Darius; and, upon his death, it appeared that *Xerxes* inherited all his father's rancour againſt the Greeks.

would ſoon make a Trojan horſe of his houſe, enigmatically hinting, that he would raiſe up troubles and impeachments againſt him from ſome of his own family.

In ambition, however, he had no equal. For when he was yet young, and but little known, he prevailed upon Epicles of Hermione, a performer upon the lyre, much valued by the Athenians, to practiſe at his houſe; hoping by this means to draw a great number of people thither. And when he went to the Olympic games, he endeavoured to equal or exceed Cimon, in the elegance of his table, the ſplendor of his pavilions, and other expences of his train. Theſe things, however, were not agreeable to the Greeks. They looked upon them as ſuitable to a young man of a noble family; but when an obſcure perſon ſet himſelf up ſo much above his fortune, he gained nothing by it but the imputation of vanity. He exhibited a tragedy *, too, at his own expence, and gained the prize with his tragedians, at a time when thoſe entertainments were purſued with great avidity and emulation. In memory of his ſucceſs, he put up this inſcription, *Themiſtocles the Phrearian exhibited the tragedy, Phrynichus compoſed it* †, *Adimantus preſided*. This gained him popularity; and what added to it, was, his charging his memory with the names of the citizens; ſo that he readily called each by his own. He was an impartial judge, too, in the cauſes that were brought before him; and Simonides of Ceos ‡ making an unreaſonable requeſt to

* Tragedy at this time was juſt arrived at perfection; and ſo great a taſte had the Athenians for this kind of entertainment, that the principal perſons in the commonwealth could not oblige them more than by exhibiting the beſt tragedy with the moſt elegant decorations. Public prizes were appointed for thoſe that excelled in this reſpect; and it was matter of great emulation to gain them.

† Phrynichus was the diſciple of Theſpis, who was eſteemed the inventor of tragedy. He was the firſt that brought female actors upon the ſtage. His chief plays were Actæon, Alceſtis, and the Daniades. Æſchylus was his cotemporary.

‡ Simonides celebrated the battles of Marathon and Salamis in his poems; and was the author of ſeveral odes and elegies; ſome of which are ſtill extant and well known. He was much in the favour of Pauſanias king of Sparta, and of Hiero king of Sicily. Plato had ſo high an opinion of his merit, that he gave him the epithet of *divine*. He died in the firſt year of the 78th olympiad, at almoſt ninety years of age; ſo that he was very near fourſcore when he deſcribed the *battle of Salamis*.

to him when *archon* *, he anſwered, *Neither would you be a good poet, if you tranſgreſſed the rules of harmony; nor I a good magiſtrate, if I granted your petition contrary to law.* Another time he raillied Simonides for *his abſurdity in abuſing the Corinthians, who inhabited ſo elegant a city; and having his own picture drawn, when he had ſo ill-favoured an aſpect.*

At length, having attained to a great height of power and popularity, his faction prevailed, and he procured the baniſhment of Ariſtides by what is called the *Oſtraciſm* †.

The Medes now preparing to invade Greece again, the Athenians conſidered who ſhould be their general; and many (we are told) thinking the commiſſion dangerous, declined it. But Epicydes, the ſon of Euphemides, a man of more eloquence than courage, and capable withal of being bribed, ſollicited it, and was likely to be choſen. Themiſtocles, fearing the conſequence would be fatal to the public, if the choice fell upon Epicydes, prevailed upon him by pecuniary conſiderations to drop his pretenſions.

His behaviour is alſo commended with reſpect to the interpreter who came with the king of Perſia's ambaſſadors that were ſent to demand earth and water ‡. By a decree of the people, he put him to death, for preſuming

* The former tranſlator renders αυτω στρατηγουντος, *when he was commander of the army*, which is indeed the ſenſe of it a little below, but not here. Plutarch uſes the word στρατηγος for *prætor*, which is almoſt ſynonymous to *archon*. And in this paſſage he ſo explains it himſelf, *Nor ſhould I be a good archon*, &c.

† It is not certain by whom the *Oſtraciſm* was introduced: ſome ſay, by Piſiſtratus, or rather by his ſons; others, by Cliſthenes; and others make it as ancient as the time of Theſeus. By this men, who became powerful to ſuch a degree, as to threaten the ſtate with danger, were baniſhed for ten years: and they were to quit the Athenian territories in ten days. The method of it was this; every citizen took a piece of a broken pot or ſhell, on which he wrote the name of the perſon he would have baniſhed. This done, the magiſtrates counted the ſhells; and, if they amounted to 6000, ſorted them: and the man whoſe name was found on the greateſt number of ſhells, was of courſe exiled for ten years.

‡ This was a demand of ſubmiſſion. But Herodotus aſſures us, that Xerxes did not ſend ſuch an embaſſy to the Athenians: the ambaſſadors of his father Darius were treated with great indignity when they made that demand; for the Athenians threw them into a ditch, and told them, *There was earth and water enough.*

to make uſe of the Greek language to expreſs the demands of the barbarians. To this we may add his proceedings in the affair of Arthmius the Zelite *; who, at his motion, was declared infamous, with his children and all his poſterity, for bringing Perſian gold into Greece. But that which redounded moſt of all to his honour, was, his putting an end to the Grecian wars, reconciling the ſeveral ſtates to each other, and perſuading them to lay aſide their animoſities during the war with Perſia. In this he is ſaid to have been much aſſiſted by Chileus the Arcadian.

As ſoon as he had taken the command upon him, he endeavoured to perſuade the people to quit the city, to embark on board their ſhips, and to meet the barbarians at as great a diſtance from Greece as poſſible. But, many oppoſing it, he marched at the head of a great army, together with the Lacedæmonians, to Tempe, intending to cover Theſſaly, which had not as yet declared for the Perſians. When he returned without effecting any thing, the Theſſalians having embraced the king's party, and all the country, as far as Bœotia, following their example, the Athenians were more willing to hearken to his propoſal to fight the enemy at ſea, and ſent him with a fleet to guard the ſtraits of Artemiſium †.

When the fleets of the ſeveral ſtates were joined, and the majority were of opinion, that Eurybiades ſhould have the chief command, and with his Lacedæmonians begin the engagement; the Athenians, who had a greater number of ſhips than all the reſt united ‡, thought it an indignity to part with the place of honour. But Themiſtocles, perceiving the danger of any diſagreement at that time,

* Arthmius was of Zele, a town in Aſia Minor, but ſettled at Athens. He was not only declared infamous for bringing in Perſian gold, and endeavouring to corrupt with it ſome of the principal Athenians, but baniſhed by ſound of trumpet. *Vide* ÆSCHIN. Orat. cont. *Cteſiphon.*

† At the ſame time that the Greeks thought of defending the paſs of Thermopylæ by land, they ſent a fleet to hinder the paſſage of the Perſian navy through the ſtraits of Eubœa, which fleet rendezvouſed at Artemiſium.

‡ Herodotus tells us in the beginning of his eighth book, that the Athenians furniſhed 127 veſſels, and that the whole complement of the reſt of the Greeks amounted to no more than 151; of which *twenty belonged* likewiſe to the Athenians, who had lent them to *the Chalcidians.*

time, gave up the command to Eurybiades, and ſatisfied the Athenians, by repreſenting to them, that, if they behaved like men in that war, the Grecians would voluntarily yield them the ſuperiority for the future. To him, therefore, Greece ſeems to owe her preſervation, and the Athenians in particular the diſtinguiſhed glory of ſurpaſſing their enemies in valour, and their allies in moderation.

The Perſian fleet coming up to Aphetæ, Eurybiades was aſtoniſhed at ſuch an appearance of ſhips, particularly when he was informed that there were two hundred more ſailing round Sciathus. He, therefore, was deſirous, without loſs of time, to draw nearer to Greece, and to keep cloſe to the Peloponneſian coaſt, where he might have an army occaſionally to aſſiſt the fleet; for he conſidered the naval force of the Perſians as invincible. Upon this, the Eubœans, apprehenſive that the Greeks would forſake them, ſent Pelagon to negociate privately with Themiſtocles, and to offer him a large ſum of money. He took the money, and gave it (as Herodotus writes) to Eurybiades. Finding himſelf moſt oppoſed in his deſigns by Architeles, captain of the *ſacred galley* † who had not money to pay his men, and therefore intended immediately to withdraw; he ſo incenſed his countrymen againſt him, that they went in a tumultuous manner on board his ſhip, and took from him what he had provided for his ſupper. Architeles being much provoked at this inſult, Themiſtocles ſent him in a cheſt a quantity of proviſions, and at the bottom of it a talent of ſilver, and deſired

* According to Herodotus, the affair was thus. The Eubœans, not being able to prevail with Eurybiades to remain on their coaſt, till they could carry off their wives and children, addreſſed themſelves to Themiſtocles, and made him a preſent of thirty talents. He took the money; and with five talents bribed Eurybiades. Then Adiamanthus the Corinthian, being the only commander who inſiſted on weighing anchor; Themiſtocles went on board him, and told him in few words: "Adiamanthus, you ſhall not abandon us, "for I will give you a greater preſent for doing your duty than the "king of the Medes would ſend you for deſerting the allies." Which he performed by ſending him three talents on board. Thus he did what the Eubœans requeſted, and ſaved twenty-two talents for himſelf.

† The *ſacred galley* was that which the Athenians ſent every year to Delos with ſacrifices for Apollo; and they pretend it was the Galley in which Theſeus carried the tribute to Crete.

deſired him to refreſh himſelf that evening, and to ſatisfy his crew in the morning; otherwiſe, he would accuſe him to the Athenians of having received a bribe from the enemy. This particular is mentioned by Phanias the Leſbian.

Though the ſeveral engagements * with the Perſian fleet in the ſtraits of Eubœa were not deciſive; yet they were of great advantage to the Greeks, who learned by experience, that neither the number of ſhips, nor the beauty and ſplendor of their ornaments, nor the vaunting ſhouts and ſongs of the barbarians, have any thing dreadful in them to men that know how to fight hand to hand, and are determined to behave gallantly. Theſe things they were taught to deſpiſe, when they came to cloſe action and grappled with the foe. In this caſe Pindar's ſentiments appear juſt, when he ſays of the fight at Artemiſium,

> 'Twas then that Athens the foundations laid
> Of Liberty's fair ſtructure.

Indeed, intrepid courage is the commencement of victory.

Artemiſium is a maritime place of Eubœa, to the north of Heſtiæa. Over againſt it lies Olizon, in the territory that formerly was ſubject to Philocletes; where there is a ſmall temple of Diana of the *Eaſt*, in the midſt of a grove. The temple is encircled with pillars of white ſtone, which, when rubbed with the hand, has both the colour and ſmell of ſaffron. On one of the pillars are inſcribed the following verſes:

> When on theſe ſeas the ſons of Athens conquer'd
> The various powers of Aſia; grateful here
> They rear'd this temple to Diana.

There is a place ſtill to be ſeen upon this ſhore, where there is a large heap of ſand, which, if dug into, ſhews towards the bottom a black duſt like aſhes, as if ſome fire had been there; and this is ſuppoſed to have been that in which the wrecks of the ſhips and the bodies of the dead were burnt.

The

* They came to three ſeveral engagements within three days; in the laſt of which, Clineas, the father of Alcibiades, performed wonders. He had, at his own expence, fitted out a ſhip which carried *two hundred* men.

The news of what had happened at Thermopylæ being brought to Artemiſium *, when the confederates were informed that Leonidas was ſlain there, and Xerxes maſter of the paſſages by land, they ſailed back to Greece; and the Athenians elated with their late diſtinguiſhed valour, brought up the rear. As Themiſtocles ſailed along the coaſts, wherever he ſaw any harbours or places proper for the enemy's ſhips to put in at, he took ſuch ſtones as he happened to find, or cauſed to be brought thither for that purpoſe, and ſet them up in the ports and watering-places, with the following inſcription engraved in large characters, and addreſſed to the Ionians. "Let the Ionians, if it be poſſible, come over to the "Greeks, from whom they are deſcended, and who now "riſk their lives for their liberty. If this be impracticable, let them at leaſt perplex the barbarians, and "put them in diſorder in time of action." By this he hoped either to bring the Ionians over to his ſide, or to ſow diſcord among them, by cauſing them to be ſuſpected by the Perſians.

Though Xerxes had paſſed through Doris down to Phocis, and was burning and deſtroying the Phocian cities, yet the Greeks ſent them no ſuccours. And, notwithſtanding all the intreaties the Athenians could uſe to prevail with the confederates, to repair with them into Bœotia, and cover the frontiers of Attica, as *they* had ſent a fleet to Artemiſium to ſerve the common cauſe, no one gave ear to their requeſt. All eyes were turned upon Peloponneſus, and all were determined to collect their forces within the *Iſthmus*, and to build a wall acroſs it from ſea to ſea. The Athenians were greatly incenſed to ſee themſelves thus betrayed, and, at the ſame time, dejected and diſcouraged at ſo general a defection. They alone could not think of giving battle to ſo prodigious an army. To

† The laſt engagement at Thermopylæ, wherein Xerxes forced the paſſes of the mountains, by the defeat of the Lacedæmonians, Theſpians and Thebans, who had been left to guard them, happened on the ſame day with the battle at Artemiſium; and the news of it was brought to Themiſtocles by an Athenian called Abronichus. Though the action at Thermopylæ had not an immediate relation to Themiſtocles, yet it would have tended more to the glory of that general, if Plutarch had taken greater notice of it; ſince the advantage gained there by Xerxes, opened Greece to him, and rendered him much more formidable. Thermopylæ is well known to be a narrow paſs in the mountains near the Euripus.

To quit the city, and embark on board their ships, was the only expedient at present; and this the generality were very unwilling to hearken to, as they could neither have any great ambition for victory, nor idea of safety, when they had left the temples of their gods and the monuments of their ancestors.

Themistocles, perceiving that he could not by the force of human reason prevail with the multitude*, set his machinery to work, as a poet would do in a tragedy, and had recourse to prodigies and oracles. The prodigy he availed himself of, was, the disappearing of the dragon of Minerva, which at that time quitted the holy place; and the priests finding the daily offerings set before it untouched, gave it out among the people, at the suggestion of Themistocles, that the goddess had forsaken the city, and that she offered to conduct them to sea. Moreover, by way of explaining to the people an oracle then received†, he told them, that, by *wooden walls*, there could not possibly be any thing meant but ships; and that Apollo, now calling Salamis *divine*, not *wretched* and *unfortunate*, as formerly, signified by such an epithet, that it would be productive of some great advantage to Greece. His councils prevailed, and he proposed a decree, that the city should be left to the protection of Minerva‡, the tutelary goddess of the Athenians; that the young men should

* He prevailed so effectually at last, that the Athenians stoned Cyrsilus, an orator, who vehemently opposed him, and urged all the common topics of love to the place of one's birth, and the affection to wives and helpless infants. The women too, to shew how far they were from desiring that the cause of Greece should suffer for them, stoned his wife.

† This was the second oracle, which the Athenian deputies received from Aristonice priestess of Apollo. Many were of opinion, that, by the walls of wood which she advised them to have recourse to, was meant the citadel, because it was palisaded; but others thought it could intend nothing but ships. The maintainers of the former opinion urged against such as supported the latter, that the last line but one of the oracle, Ω θειη Σαλαμις, απολεις δε συ τεκνα γυναικων, was directly against him, and that, without question, it portended the destruction of the Athenian fleet near Salamis. Themistocles alleged in answer, that if the oracle had intended to foretel the destruction of the Athenians, it would not have called it the divine Salamis, but the unhappy; and that whereas the unfortunate in the oracle were styled the sons of women, it could mean no other than the Persians, who were scandalously effeminate. HERODOT. L. vii. c. 143, 144.

‡ *But how* was this, when he had before told the people that Minerva *had forsaken* the city!

ſhould go on board the ſhips; and that every one ſhould provide as well as he poſſibly could for the ſafety of the children, the women, and the ſlaves.

When this decree was made, moſt of the Athenians removed their parents and wives to Trœzene*, where they were received with a generous hoſpitality. The Trœzenians came to a reſolution to maintain them at the public expence, for which purpoſe they allowed each of them two *oboli* a day; they permitted the children to gather fruit wherever they pleaſed, and provided for their education by paying their tutors. This order was procured by Nicagoras.

As the treaſury of Athens was then but low, Ariſtotle informs us that the court of *Areopagus* diſtributed to every man who took part in the expedition eight *drachmas*; which was the principal means of manning the fleet. But Clidemus aſcribes this alſo to a ſtratagem of Themiſtocles; for he tells us, that, when the Athenians went down to the harbour of Piræus, the *Ægis* was loſt from the ſtatue of Minerva; and Themiſtocles, as he ranſacked every thing, under pretence of ſearching for it, found large ſums of money hid among the baggage, which he applied to the public uſe; and out of it all neceſſaries were provided for the fleet.

The embarkation of the people of Athens was a very affecting ſcence. What pity! what admiration of the firmneſs of thoſe men, who, ſending their parents and families to a diſtant place, unmoved with their cries, their tears, or embraces, had the fortitude to leave the city, and embark for Salamis! What greatly heightened the diſtreſs, was the number of citizens whom they were forced to leave behind, becauſe of their extreme old age†. And ſome emotions of tenderneſs were due even to the tame domeſtic animals, which, running to the ſhore, with lamentable howlings, expreſſed their affection and regret for the perſons that had fed them. One of theſe, a dog that belonged to Xanthippus, the father of Pericles, unwilling to be left behind, is ſaid to have leapt into the ſea, and to have ſwam by the ſide of the ſhip, till it

 reached

* Theſeus, the great hero in Athenian ſtory, was originally of Trœzene.

† In this deſcription we find ſtrong traces of Plutarch's humanity and good-nature.

reached Salamis, where, quite ſpent with toil, it died immediately. And they ſhew us to this day, a place called *Cynos Sema*, where they tell us that dog was buried.

To theſe great actions of Themiſtocles may be added the following. He perceived that Ariſtides was much regretted by the people, who were apprehenſive, that out of revenge, he might join the Perſians, and do great prejudice to the cauſe of Greece; he, therefore, cauſed a decree to be made, that all who had been baniſhed only for a time, ſhould have leave to return, and by their counſel and valour aſſiſt their fellow-citizens in the preſervation of their country.

Eurybiades, by reaſon of the dignity of Sparta, had the command of the fleet; but, as he was apprehenſive of the danger*, he propoſed to ſet ſail for the *Iſthmus*, and fix his ſtation near the Peloponneſian army. Themiſtocles, however, oppoſed it; and the account we have of the conference on that occaſion deſerves to be mentioned. When Eurybiades ſaid†, "Do not you know, Themiſto-"cles, that, in the public games, ſuch as riſe up before "their turn, are chaſtiſed for it?" "Yes," anſwered Themiſtocles; "yet ſuch as are left behind never gain "the crown." Eurybiades, upon this, lifting up his ſtaff, as if he intended to ſtrike him, Themiſtocles ſaid, "Strike, "if you pleaſe, but hear me!" The Lacedæmonians admiring his command of temper, bade him ſpeak what he had to ſay: and Themiſtocles was leading him back to the ſubject, when one of the officers thus interrupted him, "It ill becomes you who have no city, to adviſe "us to quit our habitations and abandon our country." Themiſtocles retorted upon him thus; "Wretch, that "thou art, we have indeed left our walls and houſes, not "chooſing, for the ſake of thoſe inanimate things, to be-

. . . . . "come

* It does not appear that Eurybiades wanted courage. After Xerxes had gained the paſs of Thermopylæ, it was the general opinion of the chief officers of the confederate fleet aſſembled in council, (except thoſe of Athens) that their only reſource was to build a ſtrong wall acroſs the Iſthmus, and to defend Peloponneſus againſt the Perſians. Beſides, the Lacedæmonians, who were impartial judges of men and things, gave the palm of valour to Eurybiades, and that of prudence to Themiſtocles.

† Herodotus ſays, this converſation paſſed between Adiamanthus, *general of the* Corinthians, and Themiſtocles; but Plutarch relates it *with more probability* of Eurybiades, who was commander in chief.

"come ſlaves; yet we have ſtill the moſt reſpectable city "of Greece, in theſe two hundred ſhips, which are here "ready to defend you, if you will give them leave. But "if you forſake and betray us a ſecond time, Greece "ſhall ſoon find the Athenians poſſeſſed of as free a city*, "and as valuable a country as that which they have "quitted." Theſe words ſtruck Eurybiades with the apprehenſion that the Athenians might fall off from him. We are told alſo, that, as a certain Eretrian was attempting to ſpeak, Themiſtocles ſaid, "What! have you, "too, ſomething to ſay about war, who are like the fiſh "that has a ſword, but no heart."

While Themiſtocles was thus maintaining his argument upon deck, ſome tell us an owl was ſeen flying to the right of the fleet†, which came and perched upon the ſhrouds. This omen determined the confederates to accede to his opinion, and to prepare for a ſea-fight. But no ſooner did the enemy's fleet appear advancing towards the harbour of Phalerus in Attica, and covering all the neighbouring coaſts, while Xerxes himſelf was ſeen marching his land-forces to the ſhore, than the Greeks, ſtruck with the ſight of ſuch prodigious armaments, began to forget the counſel of Themiſtocles, and the Peloponneſians once more looked towards the *Iſthmus*. Nay, they reſolved to ſet ſail that very night, and ſuch orders were given to all the pilots. Themiſtocles greatly concerned that the Greeks were going to give up the advantage of their ſtation in the ſtraits‡, and to retire to their reſpective countries, contrived that ſtratagem which was put in execution by Sicinus. This Sicinus was of Perſian extraction‖, and a captive, but much attached to

* The addreſs of Themiſtocles is very much to be admired. If Eurybiades was really induced by his fears to return to the Iſthmus, the Athenian took a right method to remove thoſe fears by ſuggeſting greater; for what other free country could he intimate that the people of Athens would acquire, but that when driven from their own city, in their diſtreſs and deſpair, they might ſeize the ſtate of Sparta?

† The owl was ſacred to Minerva the protectreſs of the Athenians.

‡ If the confederates had quitted the ſtraits of Salamis, where they could equal the Perſians in the line of battle, ſuch of the Athenians as were in that iſland muſt have become an eaſy prey to the enemy; and the Perſians would have found an open ſea on the Peloponneſian coaſt, where they could act with all their force againſt the ſhips of the allies.

‖ Probably it was from an erroneous reading of a paſſage in Herodotus, viz. πεμπει εις το στρατοπεδον, των Μηδων ανδρα, πρωνα, inſtead

to Themiſtocles, and the tutor of his children. On this occaſion Themiſtocles ſent him privately to the king of Perſia, with orders to tell him, that the commander of the Athenians, having eſpouſed his intereſt, was the firſt to inform him of the intended flight of the Greeks; and that he exhorted him not to ſuffer them to eſcape; but while they were in this confuſion, and at a diſtance from their land forces, to attack and deſtroy their whole navy.

Xerxes took this information kindly, ſuppoſing it to proceed from friendſhip, and immediately gave orders to his officers, with two hundred ſhips, to ſurround all the paſſages, and to incloſe the iſlands, that none of the Greeks might eſcape, and then to follow with the reſt of the ſhips at their leiſure. Ariſtides, the ſon of Lyſimachus, was the firſt that perceived this motion of the enemy; and though he was not in friendſhip with Themiſtocles, but had been baniſhed by his means, (as has been related), he went to him, and told him they were ſurrounded by the enemy *. Themiſtocles knowing his probity, and charmed with his coming to give this intelligence, acquainted him with the affair of Sicinus, and intreated him to lend his aſſiſtance to keep the Greeks in their ſtation; and, as they had a confidence in his honour, to perſuade them to come to an engagement in the ſtraits. Ariſtides approved the proceedings of Themiſtocles, and going to the other admirals and captains, encouraged them to engage. While they hardly gave credit to his report, a Tenian galley, commanded by Parætius, came over from the enemy to bring the ſame account; ſo that indignation, added to neceſſity, excited the Greeks to their combat †.

As

of τὸ Μηδὸν, that Plutarch calls Sicinus a Perſian. Æſchylus, however, who was in this action, ſpeaking of Sicinus, ſays, *A certain Greek from the army of the Athenians told Xerxes, &c.*

* Ariſtides was not then in the confederate fleet, but in the iſle of Ægina, from whence he ſailed by night, with great hazard through the Perſian fleet, to carry this intelligence.

† The different conduct of the Spartans and the Athenians on this occaſion ſeems to ſhew how much ſuperior the accommodating laws of Solon were to the auſtere diſcipline of Lycurgus. Indeed, while the inſtitutions of the latter remained in force, the Lacedæmonians were the greateſt of all people.—But that was impoſſible. The ſeverity of *Lycurgus's* legiſlation naturally tended to deſtroy it.—Nor was this

all,

As ſoon as it was day, Xerxes ſat down on an eminence to view the fleet and its order of battle. He placed himſelf, as Phanodemus writes, above the temple of Hercules, where the iſle of Salamis is ſeparated from Attica by a narrow frith; but, according to Aceſtodorus, on the confines of Megara, upon a ſpot called *Kerata, the horns*. He was ſeated on a throne of gold*, and had many ſecretaries about him, whoſe buſineſs it was to write down the particulars of the action.

In the mean time, as Themiſtocles was ſacrificing on the deck of the admiral-galley, three captives were brought to him of uncommon beauty, elegantly attired, and ſet off with golden ornaments. They were ſaid to be the ſons of Autarctus and Sandace, ſiſter to Xerxes. Euphrantide, the ſoothſayer, caſting his eye upon them, and at the ſame time obſerving that a bright flame blazed out from the victims†, while a ſneezing was heard from the right, took Themiſtocles by the hand, and ordered that the three youths ſhould be conſecrated and ſacrificed to Bacchus *Omeſtes*‡; for by this means the Greeks might be aſſured not only of ſafety, but victory.

Themiſtocles was aſtoniſhed at the ſtrangeneſs and cruelty of the order; but the multitude, who, in great and preſſing difficulties, truſt rather to abſurd than rational methods, invoked the god with one voice, and leading the captives to the altar, inſiſted upon their being offered up, as the ſoothſayer had directed. This particular

all.—From the extremes of abſtemious hardſhips, the next ſtep was not to a moderate enjoyment of life, but to all the licentiouſneſs of the moſt effeminate luxury. The laws of Lycurgus made men of the Spartan women; when they were broken, they made women of the men.

* This throne, or ſeat, whether of gold or ſilver, or both, was taken and carried to Athens, where it was conſecrated in the temple of Minerva, with the golden ſabre of Mardonius, which was taken afterwards in the battle of Platæa. Demoſthenes calls it διφρον αργυροποδα, *a chair with ſilver feet.*

† A bright flame was always conſidered as a fortunate omen, whether it were a real one iſſuing from an altar, or a ſeeming one, (what we call ſhell-fire) from the head of a living perſon. Virgil mentions one of the latter ſort, which appeared about the head of Julus and Florus, another that was ſeen about the head of Servius Tullius. A ſneezing on the right hand, too, was deemed a lucky omen both by the Greeks and Latins.

‡ In the ſame manner Chios, Tenedos, and Leſbos, offered human ſacrifices to Bacchus ſurnamed Omodius. But this is the ſole inſtance we know of among the Athenians.

cular we have from Phanias the Leſbian, a man not unverſed in letters and philoſophy.

As to the number of the Perſian ſhips, the poet Æſchylus ſpeaks of it, in his tragedy entitled *Perſæ*, as a matter he was well aſſured of.

> A thouſand ſhips (for well I know the number)
> The Perſian flag obey'd: two hundred more
> And ſeven, o'erſpread the ſeas.

The Athenians had only one hundred and eighty galleys; each carried eighteen men that fought upon deck, four of whom were archers, and the reſt heavy-armed.

If Themiſtocles was happy in chooſing a place for action, he was no leſs ſo in taking advantage of a proper time for it; for he would not engage the enemy, till that time of day when a briſk wind uſually ariſes from the ſea, which occaſions a high ſurf in the channel. This was no inconvenience to the Grecian veſſels, which were low built and well compacted; but a very great one to the Perſian ſhips, which had high ſterns and lofty decks, and were heavy and unwieldy; for it cauſed them to veer in ſuch a manner, that their ſides were expoſed to the Greeks who attacked them furiouſly. During the whole diſpute, great attention was given to the motions of Themiſtocles, as it was believed he knew beſt how to proceed. Ariamenes, the Perſian admiral, a man of diſtinguiſhed honour, and by far the braveſt of the king's brothers, directed his manœuvres chiefly againſt him. His ſhip was very tall, and from thence he threw darts and ſhot forth arrows as from the walls of a caſtle. But Aminias the *Decelean*, and Soſicles the Pedian, who ſailed in one bottom, bore down upon him with their prow, and both ſhips meeting, they were faſtened together by means of their brazen beaks; when Ariamenes boarding their galley, they received him with their pikes, and puſhed him into the ſea. Artemiſia* knew the body amongſt others

* Artemiſia, queen of Halicarnaſſus, diſtinguiſhed herſelf above all the reſt of the Perſian forces, her ſhips being the laſt that fled; which Xerxes obſerving, cried out, that the men behaved like women, and the women with the courage and intrepidity of men. The Athenians were ſo incenſed againſt her, that they offered a reward of ten *thouſand* drachmas to any one that ſhould take her alive. This *princeſs muſt* not be confounded with that Artemiſia, who was the *wife of Mauſolus* king of Caria.

others that were floating with the wreck, and carried it to Xerxes.

While the fight was thus raging, we are told a great light appeared as from Eleuſis; and loud ſounds and voices were heard through all the plain of Thriaſia to the ſea, as of a great number of people carrying the myſtic ſymbols of Bacchus in proceſſion *. A cloud, too, ſeemed to riſe from among the crowd that made this noiſe, and to aſcend by degrees, till it fell upon the galleys. Other phantoms alſo, and apparitions of armed men, they thought they ſaw, ſtretching out their hands from Ægina before the Grecian fleet. Theſe they conjectured to be the *Æacidæ* †, to whom, before the battle, they had addreſſed their prayers for ſuccour.

The firſt man that took a ſhip was an Athenian, named Lycomedes, captain of a galley, who cut down the enſigns from the enemy's ſhip, and conſecrated them to the *laurelled* Apollo. As the Perſians could come up in the ſtraits but few at a time, and often put each other in confuſion, the Greeks equalling them in the line, fought them till the evening, when they broke them entirely, and gained that ſignal and complete victory, than which (as Simonides ſays) no other naval achievement either of the Greeks or barbarians ever was more glorious. This ſucceſs was owing to the valour, indeed, of all the confederates, but chiefly to the ſagacity and conduct of Themiſtocles ‡.

After the battle, Xerxes, full of indignation at his diſappointment, attempted to join Salamis to the continent, by a mole ſo well ſecured, that his land-forces might paſs over it into the iſland, and that he might ſhut up

* Herodotus ſays, theſe voices were heard, and this viſion ſeen, ſome days before the battle, while the Perſian land forces were ravaging the territories of Attica. Dicæus, an Athenian exile, (who hoped thereby to procure a mitigation of his country's fate) was the firſt that obſerved the thing, and carried an account of it to Xerxes.

† A veſſel had been ſent to Ægina to implore the aſſiſtance of Æacus and his deſcendants. Æacus was the ſon of Jupiter, and had been king of Ægina. He was ſo remarkable for his juſtice, that his prayers, whilſt he lived, are ſaid to have procured great advantages to the Greeks; and, after his death, it was believed that he was appointed one of the three judges in the infernal regions.

‡ In this battle, which was one of the moſt memorable we find in hiſtory, the Grecians loſt forty ſhips, and the Perſians two hundred, *beſide a great many* more that were taken.

up the paſs entirely againſt the Greeks. At the ſame time, Themiſtocles, to ſound Ariſtides, pretended it was his own opinion that they ſhould ſail to the Helleſpont, and break down the bridge of ſhips; "For ſo," ſays he, "we may take Aſia, without ſtirring out of Europe." Ariſtides * did not in the leaſt reliſh his propoſal, but anſwered him to this purpoſe: "Till now we have had "to do with an enemy immerſed in luxury; but if we "ſhut him up in Greece, and drive him to neceſſity, "he who is maſter of ſuch prodigious forces, will no "longer ſit under a golden canopy, and be a quiet ſpec-"tator of the proceedings of the war, but, awaked by "danger, attempting every thing, and preſent every "where, he will correct his paſt errors, and follow coun-"ſels better calculated for ſucceſs. Inſtead, therefore, "of breaking that bridge, we ſhould, if poſſible, pro-"vide another, that he may retire the ſooner out of "Europe." "If that is the caſe, ſaid Themiſtocles, "we muſt all conſider and contrive how to put him upon "the moſt ſpeedy retreat out of Greece."

This being reſolved upon, he ſent one of the king's eunuchs, whom he found among the priſoners, Arnaces by name, to acquaint him, "That the Greeks, ſince "their victory at ſea, were determined to ſail to the "Helleſpont, and deſtroy the bridge; but that The-"miſtocles, in care for the king's ſafety, adviſed him to "haſten towards his own ſeas, and paſs over into Aſia, "while his friend endeavoured to find out pretences of "delay, to prevent the confederates from purſuing him." Xerxes, terrified at the news, retired with the greateſt precipitation †. How prudent the management of Themiſtocles and Ariſtides was, Mardonius afforded a proof, when, with a ſmall part of the king's forces, he put the Greeks

* According to Herodotus, it was not Ariſtides, but Eurybiades, who made this reply to Themiſtocles.

† Xerxes, having left Mardonius in Greece with an army of three hundred thouſand men, marched with the reſt towards Thrace, in order to croſs the Helleſpont. As no proviſions had been prepared before hand, his army underwent great hardſhips, during the whole time of his march, which laſted five-and-forty days. The king, finding they were not in a condition to purſue their route ſo expeditiouſly as he deſired, advanced with a ſmall retinue; but, when he arrived at the *Helleſpont*, he found his bridge of boats broken down by the violence *of the ſtorms*, and was reduced to the neceſſity of croſſing over in a *fiſhing-boat*. From the Helleſpont he continued his flight to Sardis.

Greeks in extreme danger of loſing all, in the battle of Platææ.

Herodotus tells us, that, among the cities, Ægina bore away the palm; but, among the commanders, Themiſtocles, in ſpite of envy, was univerſally allowed to have diſtinguiſhed himſelf moſt. For, when they came to the Iſthmus, and every officer took a billet from the altar *, to inſcribe upon it the names of thoſe that had done the beſt ſervice, every one put himſelf in the firſt place, and Themiſtocles in the ſecond. The Lacedæmonians, having conducted him to Sparta, adjudged Eurybiades the prize of valour, and Themiſtocles that of wiſdom, honouring each with a crown of olive. They likewiſe preſented the latter with the handſomeſt chariot in the city, and ordered three hundred of their youth to attend him to the borders. At the next Olympic games, too, we are told, that, as ſoon as Themiſtocles appeared in the ring, the champions were overlooked by the ſpectators, who kept their eyes upon him all the day, and pointed him out to ſtrangers with the utmoſt admiration and applauſe. This incenſe was extremely grateful to him; and he acknowledged to his friends, that he then reaped the fruit of his labours for Greece.

Indeed, he was naturally very ambitious, if we may form a concluſion from his memorable acts and ſayings.

For, when elected admiral by the Athenians, he would not deſpatch any buſineſs, whether public or private, ſingly, but put off all affairs to the day he was to embark, that having a great deal to do, he might appear with the greater dignity and importance.

One day, as he was looking upon the dead bodies caſt up by the ſea, and ſaw a number of chains of gold and bracelets upon them, he paſſed by them, and turning to his friend, ſaid, *Take theſe things for yourſelf, for you are not Themiſtocles.*

To Antiphates, who had formerly treated him with diſdain, but in his glory made his court to him, he ſaid, *Young man, we are both come to our ſenſes at the ſame time, though a little too late.*

He uſed to ſay, "The Athenians paid him no honour "or ſincere reſpect; but when a ſtorm aroſe, or danger "appeared,

* The altar of Neptune. This ſolemnity was deſigned to make them *give their judgment* impartially, as in the preſence of the gods.

" appeared, they ſheltered themſelves under him, as un-
" der a plane-tree, which, when the weather was fair
" again, they would rob of its leaves and branches."

When one of Seriphus told him, " He was not ſo much
" honoured for his own ſake, but for his country's."
" True," anſwered Themiſtocles; " for neither ſhould
" I have been greatly diſtinguiſhed if I had been of Se-
" riphus, nor you, if you had been an Athenian."

Another officer, who thought he had done the ſtate ſome ſervice, ſetting himſelf up againſt Themiſtocles, and venturing to compare his own exploits with his, he anſwered him with this fable " There once happened a
" diſpute between the *feaſt-day* and the *day after the feaſt:*
" Says the *day after the feaſt*, I am full of buſtle and
" trouble, whereas, with you, folks enjoy, at their eaſe,
" every thing ready provided. You ſay right, ſays the
" *feaſt-day*, but if I had not been before you, you would
" not have been at all. *So, had it not been for me, then,*
" *where would you have been now*?*"

His ſon being maſter of his mother, and by her means of him, he ſaid, laughing, " This child is greater than
" any man in Greece; for the Athenians command the
" Greeks, I command the Athenians, his mother com-
" mands me, and he commands his mother."

As he loved to be particular in every thing, when he happened to ſell a farm, he ordered the crier to add, *that it had a good neighbour.*

Two citizens courting his daughter he preferred the worthy man to the rich one, and aſſigned this reaſon, *He had rather ſhe ſhould have a man without money, than money without a man.* Such was the pointed manner in which he often expreſſed himſelf†.

After the greateſt actions we have related, his next enterpriſe was to rebuild and fortify the city of Athens.—Theopompus tells, he bribed the Lacedæmonian *Ephori*, that they might not oppoſe it; but moſt hiſtorians ſay, he over-reached them. He was ſent, it ſeems, on pretence of

* There is the genuine Attic ſalt in moſt of theſe retorts and obſervations of Themiſtocles. His wit ſeems to have been equal to his military and political capacity.

† Cicero has preſerved another of his ſayings, which deſerves mentioning. When Simonides offered to teach Themiſtocles the art of memory, he anſwered, *Ah! rather teach me the art of forgetting; for I often remember what I would not, and cannot forget what I would.*

of an embaſſy to Sparta. The Spartans complained, that the Athenians were fortifying their city, and the governor of Ægina, who was come for that purpoſe, ſupported the accuſation. But Themiſtocles abſolutely denied it, and challenged them to ſend proper perſons to Athens to inſpect the walls; at once gaining time for finiſhing them, and contriving to have hoſtages at Athens for his return. The event anſwered his expectation. For the Lacedæmonians, when aſſured how the fact ſtood, diſſembled their reſentment, and let him go with impunity.

After this, he built and fortified the Piræus, (having obſerved the conveniency of that harbour. By which means he gave the city every maritime accommodation. In this reſpect his politics were very different from thoſe of the ancient kings of Athens. They, we are told, uſed their endeavours to draw the attention of their ſubjects from the buſineſs of navigation, that they might turn it entirely to the culture of the ground: and to this purpoſe they publiſhed the fable of the contention between Minerva and Neptune, for the patronage of Attica, when the former, by producing an olive-tree before the judges, gained her cauſe. Themiſtocles did not bring the Piræus into the city, as Ariſtophanes the comic poet would have it; but he joined the city by a line of communication to the Piræus, and the land to the ſea. This meaſure ſtrengthened the people againſt the nobility, and made them bolder and more untractable, as power came with wealth into the hands of maſters of ſhips, mariners, and pilots. Hence it was, that the oratory in *Pnyx*, which was built to front the ſea, was afterwards turned by the thirty tyrants towards the land*; for they believed a maritime power inclinable to a democracy, whereas perſons employed in agriculture would be leſs uneaſy under an oligarcy.

Themiſtocles had ſomething ſtill greater in view for ſtrengthening the Athenians by ſea. After the retreat of Xerxes, when the Grecian fleet was gone into the harbour of Pagaſæ to winter, he acquainted the citizens in full aſſembly, "That he had hit upon a deſign which might "greatly contribute to their advantage, but it was not fit "to

* The thirty tyrants were eſtabliſhed at Athens by Lyſander, 404 years before the Chriſtian æra, and 77 years after the battle of Salamis.

" to be communicated to their whole body." The Athenians ordered him to communicate it to Ariſtides only *, and, if he approved of it, to put it in execution. Themiſtocles then informed him, " That he had thoughts " of burning the confederate fleet at Pagaſæ." Upon which, Ariſtides went and declared to the people, " That the enterpriſe which Themiſtocles propoſed, " was indeed the moſt advantageous in the world, but, " at the ſame time, the moſt unjuſt." The Athenians, therefore, commanded him to lay aſide all thoughts of it †.

About this time the Lacedæmonians made a motion in the aſſembly of the *Amphictyons*, to exclude from that council all thoſe ſtates that had not joined in the confederacy againſt the king of Perſia. But Themiſtocles was apprehenſive, that, if the Theſſalians, the Argives, and Thebans, were expelled from the council, the Lacedæmonians would have a great majority of voices, and conſequently procure what decrees they pleaſed. He ſpoke, therefore, in defence of thoſe ſtates, and brought the deputies off from that deſign, by repreſenting, that thirty-one cities only had their ſhare of the burden of that war, and that the greateſt part of theſe were but of ſmall conſideration; that conſequently it would be both unreaſonable and dangerous to exclude the reſt of Greece from the league, and leave the council to be dictated to by two or three great cities. By this he became very obnoxious to the Lacedæmonians, who, for this reaſon, ſet up Cimon againſt him as a rival in all affairs of ſtate, and uſed all their intereſt for his advancement.

He diſobliged the allies, alſo, by ſailing round the iſlands, and extorting money from them; as we may conclude from the anſwer which Herodotus tells us the Adrians

* How glorious this teſtimony of the public regard to Ariſtides, from a people then ſo free, and withal ſo virtuous!

† It is hardly poſſible for the military and political genius of Themiſtocles to ſave him from contempt and deteſtation, when we arrive at this part of his conduct.——A ſerious propoſal to burn the confederate fleet!——That fleet, whoſe united efforts had ſaved Greece from deſtruction!—which had fought under his auſpices with ſuch irreſiſtible valour!—That ſacred fleet, the minuteſt parts of which ſhould have been religiouſly preſerved, or if conſumed, conſumed only on the altars, and in the ſervice of the gods!—How diabolical is that *policy, which*, in its way to power, tramples on humanity, juſtice, *and gratitude!*

of Perſia's letters, and exciting him to vengeance againſt the Greeks, as an unjuſt and ungrateful people. Themiſtocles rejected the ſolicitations of Pauſanias, and refuſed to have the leaſt ſhare in his deſigns; but he gave no information of what had paſſed between them, nor let the ſecret tranſpire; whether he thought he would deſiſt of himſelf, or that he would be diſcovered ſome other way, as he had embarked in an abſurd and extravagant enterpriſe without any rational hopes of ſucceſs.

However, when Panſauias was put to death, there were found letters and other writings relative to the buſineſs, which cauſed no ſmall ſuſpicion againſt Themiſtocles. The Lacedæmonians raiſed a clamour againſt him; and thoſe of his fellow-citizens that envied him, inſiſted on the charge. He could not defend himſelf in perſon, but he anſwered by letter the principal parts of the accuſation. For, to obviate the calumnies of his enemies, he obſerved to the Athenians, "That he who was born to "command, and incapable of ſervitude, could never ſell "himſelf, and Greece along with him, to enemies and "barbarians." The people, however, liſtened to his accuſers, and ſent him with orders to bring him to his anſwer before the ſtates of Greece. Of this he had timely notice, and paſſed over to the iſle of Corcyra. The inhabitants of which had great obligations to him; for a difference between them and the people of Corinth had been referred to his arbitration, and he had decided it by awarding the Corinthians * to pay down twenty talents, and the iſle of Leucas to be in common between the two parties, as a colony from both. From thence he fled to Epirus; and, finding himſelf ſtill purſued by the Athenians and Lacedæmonians, he tried a very hazardous and uncertain reſource, in imploring the protection of Admetus, king of the Moloſſians. Admetus had made a requeſt to the Athenians, which being rejected with ſcorn by Themiſtocles in the time of his proſperity and influence in the ſtate, the king entertained a deep reſent-

* The ſcholiaſt upon Thucydides tells us, Themiſtocles ſerved the people of Corcyra in an affair of greater importance. The ſtates of Greece were inclined to make war upon that iſland for not joining in the league againſt Xerxes; but Themiſtocles repreſented, that, if they were in that manner to puniſh all the cities that had not acceded to the league, their proceedings would bring greater calamities upon Greece than it had ſuffered from the barbarians.

Another offence he gave the people, was, his building a temple to Diana, under the name of *Ariſtobule*, or, Diana *of the beſt counſel*, intimating that he had given the beſt counſel, not only to Athens, but to all Greece. He built this temple near his own houſe, in the quarter of Melita, where now the executioners caſt out the bodies of thoſe that have ſuffered death, and where they throw the halters and clothes of ſuch as have been ſtrangled or otherwiſe put to death. There was, even in our times, a ſtatue of Themiſtocles in this temple of Diana *Ariſtobule*, from which it appeared that his aſpect was as heroic as his ſoul.

At laſt, the Athenians unable any longer to bear that high diſtinction in which he ſtood, baniſhed him by the *oſtraciſm*; and this was nothing more than they had done to others whoſe power was become a burthen to them, and who had riſen above the equality which a commonwealth requires; for the *oſtraciſm*, or *ten years baniſhment*, was not ſo much intended to puniſh this or that great man, as to pacify and mitigate the fury of envy, who delights in the diſgrace of ſuperior characters, and loſes a part of her rancour by their fall.

In the time of his exile, while he took up his abode at Argos*, the affair of Pauſanias gave great advantage to the enemies of Themiſtocles. The perſon that accuſed him of treaſon, was Leobotes the ſon of Alcmæon, of Agraule, and the Spartans joined in the impeachment. Pauſanias at firſt concealed his plot from Themiſtocles, though he was his friend; but when he ſaw him an exile, and full of indignation againſt the Athenians, he ventured to communicate his deſigns to him, ſhewing him the king of

* The great Pauſanias, who had beaten the Perſians in the battle of Platæa, and who, on many occaſions, had behaved with great generoſity as well as moderation, at laſt degenerated; and fell into a ſcandalous treaty with the Perſians, in hopes, through their intereſt, to make himſelf ſovereign of Greece. As ſoon as he had conceived theſe ſtrange notions, he fell into the manners of the Perſians, affected all their luxury, and derided the plain cuſtoms of his country, of which he had formerly been ſo fond. The *Ephori* waited ſome time for clear proof of his treacherous deſigns, and when they had obtained it, determined to impriſon him. But he fled into the temple of Minerva Chalcioicos, and they beſieged him there. They walled up all the gates, and his own mother laid the firſt ſtone. When they had *almoſt ſtarved* him to death, they laid hands on him, and by the *time they had* got him out of the temple, he expired.

of Perſia's letters, and exciting him to vengeance againſt the Greeks, as an unjuſt and ungrateful people. Themiſtocles rejected the ſolicitations of Pauſanias, and refuſed to have the leaſt ſhare in his deſigns; but he gave no information of what had paſſed between them, nor let the ſecret tranſpire; whether he thought he would deſiſt of himſelf, or that he would be diſcovered ſome other way, as he had embarked in an abſurd and extravagant enterpriſe without any rational hopes of ſucceſs.

However, when Panſanias was put to death, there were found letters and other writings relative to the buſineſs, which cauſed no ſmall ſuſpicion againſt Themiſtocles. The Lacedæmonians raiſed a clamour againſt him; and thoſe of his fellow-citizens that envied him, inſiſted on the charge. He could not defend himſelf in perſon, but he anſwered by letter the principal parts of the accuſation. For, to obviate the calumnies of his enemies, he obſerved to the Athenians, "That he who was born to "command, and incapable of ſervitude, could never ſell "himſelf, and Greece along with him, to enemies and "barbarians." The people, however, liſtened to his accuſers, and ſent him with orders to bring him to his anſwer before the ſtates of Greece. Of this he had timely notice, and paſſed over to the iſle of Corcyra. The inhabitants of which had great obligations to him; for a difference between them and the people of Corinth had been referred to his arbitration, and he had decided it by awarding the Corinthians * to pay down twenty talents, and the iſle of Leucas to be in common between the two parties, as a colony from both. From thence he fled to Epirus; and, finding himſelf ſtill purſued by the Athenians and Lacedæmonians, he tried a very hazardous and uncertain reſource, in imploring the protection of Admetus, king of the Moloſſians. Admetus had made a requeſt to the Athenians, which being rejected with ſcorn by Themiſtocles in the time of his proſperity and influence in the ſtate, the king entertained a deep reſent-

* The ſcholiaſt upon Thucydides tells us, Themiſtocles ſerved the people of Corcyra in an affair of greater importance. The ſtates of Greece were inclined to make war upon that iſland for not joining in the league againſt Xerxes; but Themiſtocles repreſented, that, if they were in that manner to puniſh all the cities that had not acceded to the league, their proceedings would bring greater calamities upon *Greece than it* had ſuffered from the barbarians.

ment againſt him, and made no ſecret of his intention to revenge himſelf, if ever the Athenian ſhould fall into his power. However, while he was thus flying from place to place, he was more afraid of the recent envy of his countrymen, than of the conſequences of an old quarrel with the king; and therefore he went and put himſelf in his hands, appearing before him as a ſuppliant, in a particular and extraordinary manner*. He took the king's ſon, who was yet a child, in his arms, and kneeled down before the houſehold gods. This manner of offering a petition, the Moloſſians look upon as the moſt effectual, and the only one that can hardly be rejected. Some ſay the queen, whoſe name was Phthia, ſuggeſted this method of ſupplication to Themiſtocles. Others, that Admetus himſelf taught him to act the part, that he might have a ſacred obligation to allege, againſt giving him up to thoſe that might come to demand him.

At that time Epicrates, the Acarnanian, found means to convey the wife and children of Themiſtocles out of Athens, and ſent them to him; for which Cimon afterwards condemned him and put him to death. This account is given by Steſimbrotus; yet, I know not how, forgetting what he had aſſerted, or making Themiſtocles forget it, he tells us he ſailed from thence to Sicily, and demanded king Hiero's daughter in marriage, promiſing to bring the Greeks under his ſubjection; and that, upon Hiero's refuſal, he paſſed over into Aſia. But this is not probable. For Theophraſtus, in his treatiſe on monarchy, relates, that, when Hiero ſent his race-horſes to the Olympic games, and ſet up a ſuperb pavilion there, Themiſtocles harangued the Greeks, to perſuade them to pull it down, and not to ſuffer the tyrant's horſes to run. Thucydides writes, that he went by land to the Ægean ſea, and embarked at Pydna; that none in the ſhip knew him, till he was driven by ſtorm to Naxos, which was at that time beſieged by the Athenians; that, through fear of being taken, he then informed the maſter of the ſhip, and the pilot, who he was; and that partly by intreaties, partly by threatening he would declare to the Athenians, however falſely, that they knew him from the

* It was nothing particular for a ſuppliant to do homage to the houſehold gods of the perſon to whom he had a requeſt; but to do it with the kings ſon in his arms was an extraordinary circumſtance.

the firſt, and were bribed to take him into their veſſel, he obliged them to weigh anchor and ſail for Aſia.

The greateſt part of his treaſures was privately ſent after him to Aſia by his friends. What was diſcovered and ſeized for the public uſe, Theopompus ſays, amounted to an hundred talents, Theophraſtus fourſcore; though he was not worth three talents before his employments in the government *.

When he was landed at Cuma, he underſtood that a number of people, particularly Ergoteles and Pythodorus, were watching to take him. He was, indeed, a rich booty to thoſe that were determined to get money by any means whatever; for the king of Perſia had offered by proclamation two hundred talents for apprehending him †. He, therefore, retired to Ægæ, a little town of the Æolians, where he was known to nobody but Nicogenes, his hoſt, who was a man of great wealth, and had ſome intereſt at the Perſian court. In his houſe he was concealed a few days; and, one evening after ſupper, when the ſacrifice was offered, Olbius, tutor to Nicogenes children, cried out, as in a rapture of inſpiration,

Counſel, O Night, and victory are thine.

After this, Themiſtocles went to bed, and dreamed he ſaw a dragon coiled round his body, and creeping up to his neck; which, as ſoon as it touched his face, was turned into an eagle, and, covering him with its wings, took him up and carried him to a diſtant place, where a golden ſceptre appeared to him, upon which he reſted ſecurely, and was delivered from all his fear and trouble.

In conſequence of this warning, he was ſent away by Nicogenes, who contrived this method for it. The barbarians in general, eſpecially the Perſians, are jealous of the women even to madneſs; not only of their wives,

* This is totally inconſiſtent with that ſplendour in which, according to Plutarch's own account, he lived, before he had any public appointments.

† The reſentment of Xerxes is not at all to be wondered at, ſince Themiſtocles had not only beaten him in the battle of Salamis, but, what was more diſgraceful ſtill, had made him a dupe to his deſigning perſuations and repreſentations. In the loſs of victory, he had ſome conſolation, as he was not himſelf the immediate cauſe of it; but for his ridiculous return to Aſia, his anger could only fall upon *himſelf and Themiſtocles.*

but their ſlaves and concubines; for, beſide the care they take that they ſhall be ſeen by none but their own family, they keep them like priſoners in their houſes; and when they take a journey, they are put in a carriage cloſe covered on all ſides. In ſuch a carriage as this Themiſtocles was conveyed, the attendants being inſtructed to tell thoſe they met, if they happened to be queſtioned, that they were carrying a Grecian lady from Ionia to a nobleman at court.

Thucydides, and Charon of Lampſacus, relate, that Xerxes was then dead, and that it was to his ſon * Artaxerxes that Themiſtocles addreſſed himſelf. But Ephorus, Dinon, Clitarchus, Heraclides, and ſeveral others, write, that Xerxes himſelf was then upon the throne. The opinion of Thucydides ſeems moſt agreeable to chronology, though that is not perfectly well ſettled. Themiſtocles, now ready for the dangerous experiment, applied firſt to Artabanus †, a military officer, and told him, "He was a Greek, who deſired to have audience of the "king about matters of great importance, which the "king himſelf had much at heart." Artabanus anſwered, "The laws of men are different; ſome eſteem "one thing honourable, and ſome another; but it be"comes all men to honour and obſerve the cuſtoms of "their own country. With you the thing moſt admired, "is ſaid to be liberty and equality. We have many "excellent laws; and we regard it as one of the moſt "indiſpenſable, to honour the king, and to adore him "as the image of that deity who preſerves and ſupports "the univerſe. If, therefore, you are willing to conform "to our cuſtoms, and to proſtrate yourſelf before the "king, you may be permitted to ſee him and ſpeak to "him. But if you cannot bring yourſelf to this, you "muſt acquaint him with your buſineſs by a third per"ſon. It would be an infringement of the cuſtom of "his country, for the king to admit any one to audience "that does not worſhip him." To this Themiſtocles replied. "My buſineſs, Artabanus, is to add to the "king's honour and power; therefore I will comply with "your

* Themiſtocles, therefore, arrived at the Perſian court in the firſt year of the 79th olympiad, 462 years before the birth of Chriſt; for *that was the* firſt year of Artaxerxes's reign

† *Son of that* Artabanus, captain of the guards, who ſlew Xerxes, *and perſuaded* Artaxerxes to cut off his elder brother Darius.

" your cuſtoms, ſince the god that has exalted the Per-
" ſians, will have it ſo; and by my means the number
" of the king's worſhippers ſhall be increaſed. So let
" this be no hinderance to my communicating to the
" king what I have to ſay." " But who," ſaid Arta-
banus, " ſhall we ſay you are? for by your diſcourſe
" you appear to be no ordinary perſon." Themiſtocles
anſwered, " Nobody muſt know that before the king
" himſelf." So Phanias writes; and Eratoſthenes, in
his treatiſe on riches, adds, that Themiſtocles was brought
acquainted with Artabanus, and recommended to him by
an Eretrian woman, who belonged to that officer.

When he was introduced to the king, and, after his
proſtration, ſtood ſilent, the king commanded the inter-
preter to aſk him who he was. The interpreter accord-
ingly put the queſtion, and he anſwered, " The man
" that is now come to addreſs himſelf to you, O king,
" is Themiſtocles the Athenian; an exile perſecuted by
" the Greeks. The Perſians have ſuffered much by me,
" but it has been more than compenſated by my prevent-
" ing your being purſued; when after I had delivered
" Greece, and ſaved my own country, I had it in my
" power to do you alſo a ſervice. My ſentiments are
" ſuitable to my preſent misfortunes, and I come pre-
" pared either to receive your favour, if you are recon-
" ciled to me, or, if you retain any reſentment, to diſ-
" arm it by my ſubmiſſion. Reject not the teſtimony my
" enemies have given to the ſervices I have done the
" Perſians, and make uſe of the opportunity my misfor-
" tunes afford you, rather to ſhew your generoſity, than
" to ſatisfy your revenge. If you ſave me, you ſave
" your ſuppliant; If you deſtroy me, you deſtroy the
" enemy of Greece *." In hopes of influencing the
king by an argument drawn from religion, Themiſtocles
added to this ſpeech an account of the viſion he had in
Nicogenes's houſe, and an oracle of Jupiter of Dodona,
which ordered him *to go to one who bore the ſame name with the god*; from which he concluded he was ſent to him,
ſince both were called, and really were, *great kings*.

The king gave him no anſwer, though he admired his
courage and magnanimity; but, with his friends, he

* How extremely abject and contemptible is this petition, wherein the ſuppliant founds every argument in his favour upon his vices!

felicitated himſelf upon this, as the moſt fortunate event imaginable. We are told alſo, that he prayed to *Arimanius* *, that his enemies might ever be ſo infatuated, as to drive from amongſt them their ableſt men; that he offered ſacrifice to the gods, and immediately after made a great entertainment; nay, that he was ſo affected with joy, that when he retired to reſt, in the midſt of his ſleep, he called out three times, *I have Themiſtocles the Athenian.*

As ſoon as it was day, he called together his friends, and ordered Themiſtocles to be brought before him. The exile expected no favour, when he found that the guards, at the firſt hearing of his name, treated him with rancour, and loaded him with reproaches. Nay, when the king had taken his ſeat, and a reſpectful ſilence enſued, Roxanes, one of his officers, as Themiſtocles paſſed him, whiſpered him with a ſigh, *Ah! thou ſubtle ſerpent of Greece, the king's good genius has brought thee hither.* However, when he had proſtrated himſelf twice in the preſence, the king ſaluted him, and ſpoke to him graciouſly, telling him, "He owed him two hundred talents; for, "as he had delivered himſelf up, it was but juſt that he "ſhould receive the reward offered to any one that "ſhould bring him." He promiſed him much more, aſſured him of his protection, and ordered him to declare freely whatever he had to propoſe concerning Greece. Themiſtocles replied, "That a man's diſcourſe "was like a piece of tapeſtry †, which, when ſpread "open, diſplays its figures; but when it is folded up, "they are hidden and loſt; therefore he begged time." The king, delighted with the compariſon, bade him take what time he pleaſed; and he deſired a year: in which ſpace he learned the Perſian language, ſo as to be able to converſe with the king without an interpreter.

Such as did not belong to the court, believed that he entertained their prince on the ſubject of the Grecian affairs; but as there were then many changes in the miniſtry, he incurred the envy of the nobility, who ſuſpected that he had preſumed to ſpeak too freely of them to the king.

The

* The god of darkneſs, the ſuppoſed author of plagues and calamities, was called *Abriman* or *Arimanius*.

† *In this he artfully conformed to the figurative manner of ſpeaking in uſe among the eaſtern nations.*

The honours that were paid him were far ſuperior to thoſe that other ſtrangers had experienced; the king took him with him a hunting, converſed familiarly with him in his palace, and introduced him to the queen-mother, who honoured him with her confidence. He likewiſe gave orders for his being inſtructed in the learning of the *Magi*.

Demaratus, the Lacedæmonian, who was then at court, being ordered to aſk a favour, deſired that he might be carried through Sardis in royal ſtate *, with a diadem upon his head. But Mithropauſtes, the king's couſin-german, took him by the hand, and ſaid, *Demaratus, this diadem does not carry brains along with it to cover; nor would you be* Jupiter, *though you ſhould take hold of his thunder.* The king was highly diſpleaſed at Demaratus for making this requeſt, and ſeemed determined never to forgive him; yet, at the deſire of Themiſtocles, he was perſuaded to be reconciled to him. And in the following reigns, when the affairs of Perſia and Greece were more cloſely connected, as oft as the kings requeſted a favour of any Grecian captain, they are ſaid to have promiſed him, in expreſs terms, *That he ſhould be a greater man at their court than Themiſtocles had been.* Nay, we are told, that Themiſtocles himſelf, in the midſt of his greatneſs, and the extraordinary reſpect that was paid him, ſeeing his table moſt elegantly ſpread, turned to his children, and ſaid, *Children, we ſhould have been undone, had it not been for our undoing.* Moſt authors agree, that he had three cities given him, for bread, wine, and meat, Magneſia, Lampſacus, and Myus †. Neanthes of Cyzicus, and Phanias, add two more, Percote and Palæſcepſis, for his chamber and his wardrobe.

(N. D. 1794.) Some

* This was the higheſt mark of honour which the Perſian kings could give. Ahaſuerus, the ſame with Xerxes, the father of this Artaxerxes, had not long before ordained that Mordecai ſhould be honoured in that manner.

† The country about Magneſia was ſo fertile, that it brought Themiſtocles a revenue of fifty talents; Lampſacus had in its neighbourhood the nobleſt vineyards of the eaſt; and Myus or Myon abounded in proviſions, particularly in fiſh. It was uſual with the eaſtern monarchs, inſtead of penſions to their favourites, to aſſign them cities and provinces. Even ſuch provinces as the kings retained the revenue of, were under particular aſſignments; one province furniſhing ſo much for wine, another for victuals, a third for the privy purſe,

Some buſineſs relative to Greece having brought him to the ſea-coaſt, a Perſian named Epixyes, governor of Upper Phrygia, who had a deſign upon his life, and had long prepared certain Piſidians to kill him, when he ſhould lodge in a city called Leontocephalus, or *Lion's Head*, now determined to put it in execution. But, as he lay ſleeping one day at noon, the mother of the gods is ſaid to have appeared to him in a dream, and thus to have addreſſed him: "Beware, Themiſtocles, of the "Lion's Head, leſt the Lion cruſh you. For this warning "I require of you Mneſiptolema for my ſervant." Themiſtocles awoke in great diſorder, and when he had devoutly returned thanks to the goddeſs, left the high-road, and took another way, to avoid the place of danger. At night he took up his lodging beyond it; but as one of the horſes that had carried his tent had fallen into a river, and his ſervants were buſied in ſpreading the wet hangings to dry, the Piſidians, who were advancing with their ſwords drawn, ſaw theſe hangings indiſtinctly by moon-light, and taking them for the tent of Themiſtocles, expected to find him repoſing himſelf within. They approached, therefore, and lifted up the hangings; but the ſervants that had the care of them, fell upon them and took them. The danger thus avoided, Themiſtocles admiring the goodneſs of the goddeſs that appeared to him, built a temple in Magneſia, which he dedicated to Cybele *Dindymene* and appointed his daughter Mneſiptolema prieſteſs of it.

When he was come to Sardis, he diverted himſelf with looking upon the ornaments of the temples; and among the great number of offerings, he found in the temple of Cybele a female figure of braſs, two cubits high, called *Hydrophorus* or the *water-bearer*, which he himſelf, when ſurveyor of the aqueducts at Athens, had cauſed to be made and dedicated out of the fines of ſuch as had ſtolen the water, or diverted the ſtream. Whether it was that he was moved at ſeeing this ſtatue in a ſtrange country, or that he was deſirous to ſhew the Athenians

purſe, and a fourth for the wardrobe. One of the queens had all Egypt for her cloathing; and Plato tells us (1. Alcibiad.) that many of the provinces were appropriated for the queen's wardrobe; one for her girdle, another for her head-dreſs, and ſo of the reſt; and each province bore the name of that part of the dreſs it was to furniſh.

how much he was honoured *, and what power he had all over the king's dominions, he addreſſed himſelf to the governor of Lydia, and begged leave to ſend back the ſtatue to Athens. The barbarian immediately took fire, and ſaid, he would certainly acquaint the king what ſort of a requeſt he had made him. Themiſtocles, alarmed at this menace, applied to the governor's women, and, by money, prevailed upon them to pacify him. After this, he behaved with more prudence, ſenſible how much he had to fear from the envy of the Perſians. Hence, he did not travel about Aſia, as Theopompus ſays, but took up his abode at Magneſia, where, loaded with valuable preſents, and equally honoured with the Perſian nobles, he long lived in great ſecurity; for the king, who was engaged in the affairs of the upper provinces, gave but little attention to the concerns of Greece.

But when Egypt revolted, and was ſupported in that revolt by the Athenians, when the Grecian fleet ſailed as far as Cyprus and Cilicia, and Cimon rode triumphant maſter of the ſeas, then the king of Perſia applied himſelf to oppoſe the Greeks, and to prevent the growth of their power. He put his forces in motion, ſent out his generals, and deſpatched meſſengers to Themiſtocles at Magneſia, to command him to perform his promiſes, and exert himſelf againſt Greece. Did he not obey the ſummons then?—No—neither reſentment againſt the Athenians, nor the honours and authority in which he now flouriſhed, could prevail upon him to take the direction of the expedition. Poſſibly he might doubt the event of the war, as Greece had then ſeveral great generals; and Cimon in particular was diſtinguiſhed with extraordinary ſucceſs. Above all, regard for his own achievements, and the trophies he had gained, whoſe glory he was unwilling to tarniſh, determined him (as the

* It is not improbable that this proceeded from a principle of vanity. The love of admiration was the ruling paſſion of Themiſtocles, and diſcovers itſelf uniformly through his whole conduct.—There might, however, be another reaſon which Plutarch has not mentioned. Themiſtocles was an excellent manager in political religion.—He had lately been eminently diſtinguiſhed by the favour of Cybele. He finds an Athenian ſtatue in her temple.—The goddeſs conſents that he ſhould ſend it to Athens; and the Athenians, out of reſpect to the goddeſs, muſt of courſe ceaſe to perſecute her favourite Themiſtocles.

the beſt method he could take) to put ſuch an end to his life as became his dignity *. Having, therefore, ſacrificed to the gods, aſſembled his friends, and taken his laſt leave, he drank bull's blood †, as is generally reported; or, as ſome relate it, he took a quick poiſon, and ended his days at Magneſia, having lived ſixty-five years, moſt of which he had ſpent in civil or military employments. When the king was acquainted with the cauſe and manner of his death, he admired him more than ever, and continued his favour and bounty to his friends and relations ‡.

Themiſtocles had by Archippe, the daughter of Lyſander of Alopece, five ſons, Neocles, Diocles, Archeptolis, Polyeuctes, and Cleophantus. The three laſt ſurvived him. Plato takes notice of Cleophantus as an excellent horſeman, but a man of no merit in other reſpects. Neocles, his eldeſt ſon, died when a child, by the bite of a horſe; and Diocles was adopted by his grandfather Lyſander. He had ſeveral daughters; namely, Mneſiptolema, by a ſecond wife, who was married to Archeptolis, her half brother; Italia, whoſe huſband was Panthides of Chios; Sibaris, married to Nicomedes the Athenian; and Nicomache, at Magneſia, to Phraſicles, the nephew of Themiſtocles, who after her father's death, took a voyage for that purpoſe, received her at the hands of her brothers, and brought up her ſiſter Aſia, the youngeſt of the children.

The Magneſians erected a very handſome monument to him, which ſtill remains in the market-place. No credit is to be given to Andocides, who writes to his friends, that the Athenians ſtole his aſhes out of the tomb, and ſcattered them in the air; for it is an artifice of his to exaſperate the nobility againſt the people. Phylarchus, too, more like a writer of tragedy than an hiſtorian, availing

* Thucydides, who was cotemporary with Themiſtocles, only ſays, *He died of a diſtemper; but ſome report that he poiſoned himſelf, ſeeing it impoſſible to accompliſh what he had promiſed the king.*

THUCYD. de Bell. Peloponn. l. i.

† Whilſt they were ſacrificing the bull, he cauſed the blood to be received in a cup, and drank it whilſt it was warm, which (according to Pliny) is mortal, becauſe it coagulates or thickens in an inſtant.

‡ There is, in our opinion, more true heroiſm in the death of Themiſtocles than in the death of Cato. It is ſomething enthuſiaſtically *great* when a man determines not to ſurvive his liberty; but it is *ſomething ſtill greater*, when he refuſes to ſurvive his honour.

availing himſelf of what may be called a piece of machinery, introduces Neocles and Demopolis, as the ſons of Themiſtocles, to make his ſtory more intereſting and pathetic. But a very moderate degree of ſagacity may diſcover it to be a fiction. Yet Diodorus the geographer writes, in his treatiſe of ſepulchres, but rather by conjecture than certain knowledge, that, near the harbour of Piræus, from the promontory of Alcimus *, the land makes an elbow, and when you have doubled it inwards, by the ſtill water, there is a vaſt foundation, upon which ſtands the tomb of Themiſtocles †, in the form of an altar. With him Plato, the comic writer, is ſuppoſed to agree in the following lines:

Oft as the merchant ſpeeds the paſſing ſail,
Thy tomb, Themiſtocles, he ſtops to hail:
When hoſtile ſhips in martial combat meet,
Thy ſhade attending, hovers o'er the fleet.

Various honours and privileges were granted by the Magneſians to the deſcendants of Themiſtocles, which continued down to our times; for they were enjoyed by one of his name, an Athenian, with whom I had a particular acquaintance and friendſhip in the houſe of Ammonius the philoſopher.

* Meurſius rightly corrects it *Alimus*. We find no place in Attica called *Alcimus*, but a borough named Alimus there was, on the eaſt of the Piræus.

† Thucydides ſays, that the bones of Themiſtocles, by his own command, were privately carried back into Attica, and buried there. But Pauſanias agrees with Theodorus, that the Athenians repenting of their ill uſage of this great man, honoured him with a tomb in the Piræus.

It does not appear, indeed, that Themiſtocles when baniſhed, had any deſign either to revenge himſelf on Athens, or to take refuge in the court of the king of Perſia. The Greeks themſelves forced him upon this, or rather the Lacedæmonians; for as by their intrigues his countrymen were induced to baniſh him, ſo by their importunities after he was baniſhed, he was not ſuffered to enjoy any refuge in quiet.

CAMILLUS.

CAMILLUS.

AMONG the many remarkable things related of Furius Camillus, the moſt extraordinary ſeems to be this, that though he was often in the higheſt commands, and performed the greateſt actions, though he was five times choſen dictator, though he triumphed four times, and was ſtyled the *ſecond founder of Rome*, yet he was never once conſul. Perhaps we may diſcover the reaſon in the ſtate of the commonwealth at that time: the people then at variance with the ſenate *, refuſed to elect conſuls, and, inſtead of them put the government in the hands of *military tribunes*. Though theſe acted, indeed, with conſular power and authority, yet their adminiſtration was leſs grievous to the people, becauſe they were more in number. To have the direction of affairs entruſted to ſix perſons inſtead of two, was ſome eaſe and ſatisfaction to a people that could not bear to be dictated to by the nobility. Camillus, then diſtinguiſhed by his achievements and at the height of glory, did not chooſe to be conſul againſt the inclinations of the people, though the *comitia*, or aſſemblies in which they might have elected conſuls, were ſeveral times held in that period. In all his other commiſſions, which were many and various, he ſo conducted himſelf, that if he was entruſted with the ſole power, he ſhared it with others, and if he had a colleague, the glory was his own. The authority ſeemed to be ſhared by reaſon of his great modeſty in command, which gave no occaſion to envy; and the glory was ſecured to him by his genius and capacity, in which he was univerſally allowed to have no equal.

The family of the Furii † was not very illuſtrious before his time; he was the firſt that raiſed it to diſtinction, when

* The old quarrel about the diſtribution of lands was revived, the people inſiſting that every citizen ſhould have an equal ſhare. The ſenate met frequently to diſconcert the propoſal; and at laſt Appius Claudius moved, that ſome of the college of the tribunes of the people ſhould be gained, as the only remedy againſt the tyranny of that body: which was accordingly put in execution. The commons, thus diſappointed, choſe military tribunes, inſtead of conſuls, and ſometimes had them all plebeians. Liv. l. iv. c. 48.

† *Furius* was the family name. *Camillus*, (as has been already obſerved

when he ſerved under Poſthumius Tabertus in the great battle with the Equi and Volſci. In that action, ſpurring his horſe before the ranks, he received a wound in the thigh, when inſtead of retiring, he plucked the javelin out of the wound, engaged with the braveſt of the enemy, and put them to flight. For this, among other honours, he was appointed cenſor, an office at that time of great dignity †. There is upon record a very laudable act of his, that took place during his office. As the wars had made many widows, he obliged ſuch of the men as lived ſingle, partly by perſuaſion, and partly by threatening them with fines, to marry thoſe widows. Another act of his, which indeed was abſolutely neceſſary, was, the cauſing orphans, who before were exempt from taxes, to contribute to the ſupplies: for theſe were very large by reaſon of the continual wars. What was then moſt urgent was the ſiege of Veii, whoſe inhabitants ſome call Venetani. This city was the barrier of Tuſcany, and in the quantity of her arms and number of her military, not inferior to Rome. Proud of her wealth, her elegance and luxury, ſhe had maintained with the Romans many long and gallant diſputes for glory and for power. But humbled by many ſignal defeats, the Veientes had then bid adieu to that ambition; they ſatisfied themſelves with building ſtrong and high walls, and filling the city with proviſions, arms, and all kinds of warlike ſtores; and ſo they waited for the enemy without fear. The ſiege was long,

ſerved) was an appellation of children of quality who miniſtered in the temple of ſome god. Our Camillus was the firſt who retained it as a ſurname.

* This was in the year of Rome 324, when Camillus might be about fourteen or fifteen years of age, (for in the year of Rome 389 he was near fourſcore) though the Roman youth did not uſe to bear arms ſooner than ſeventeen. And though Plutarch ſays that his gallant behaviour at that time procured him the cenſorſhip, yet that was an office which the Romans never conferred upon a young perſon; and, in fact, Camillus was not cenſor till the year of Rome 353.

† The authority of the cenſors, in the time of the republic, was very extenſive. They had a power to expel ſenators the houſe, to degrade the knights, and to diſable the commons from giving their votes in the aſſemblies of the people. But the emperors took the office upon themſelves; and, as many of them abuſed it, it loſt its honour, and ſometimes the very title was laid aſide. As to what Plutarch ſays, that Camillus, when cenſor, obliged many of the bachelors to marry the widows of thoſe who had fallen in the wars; that was in purſuance of one of the powers of his office.——Cœlibes eſſe prohibento.

long, but no leſs laborious and troubleſome to the beſiegers than to *them*. For the Romans had long been accuſtomed to ſummer campaigns only, and to winter at home; and then for the firſt time their officers ordered them to conſtruct forts, to raiſe ſtrong works about their camp, and to paſs the winter as well as ſummer in the enemy's country.

The ſeventh year of the war was now almoſt paſt, when the generals began to be blamed; and as it was thought they ſhewed not ſufficient vigour in the ſiege *, they were ſuperſeded, and others put in their room; among whom was Camillus, then appointed *tribune* the ſecond time †. He was not, however, at preſent concerned in the ſiege, for it fell to his lot to head the expedition againſt the Faliſci and Capenates, who, while the Romans were otherwiſe employed, committed great depredations in their country, and haraſſed them during the whole Tuſcan war. But Camillus falling upon them, killed great numbers, and ſhut up the reſt within their walls.

During the heat of the war, a phænomenon appeared in the Alban lake, which might be reckoned amongſt the ſtrangeſt prodigies; and as no common or natural cauſe could be aſſigned for it, it occaſioned great conſternation. The ſummer was now declining, and the ſeaſon by no means rainy, nor remarkable for ſouth winds. Of the many ſprings, brooks, and lakes, which Italy abounds with, ſome were dried up, and others but feebly reſiſted the drought; the rivers, always low in the ſummer, then ran with a very ſlender ſtream. But the Alban lake, which has its ſource within itſelf, and diſcharges no part of its water, being quite ſurrounded with mountains, without any cauſe, unleſs it was a ſupernatural one, began to riſe and ſwell in a moſt remarkable manner, increaſing till

* Of the ſix military tribunes of that year, only two, L. Virginius and Manius Sergius, carried on the ſiege of Veii. Sergius commanded the attack, and Virginius covered the ſiege. While the army was thus divided, the Faliſci and Capenates fell upon Sergius, and, at the ſame time, the beſieged ſallying out, attacked him on the other ſide. The Romans under his command, thinking they had all the forces of Hetruria to deal with, began to loſe courage, and retire. Virginius could have ſaved his colleague's troops, but as Sergius was too proud to ſend to him for ſuccour, he reſolved not to give him any. The enemy, therefore, made a dreadful ſlaughter of the Romans in their lines. Liv. lib. v. c. 8.

† The year of Rome 357.

till it reached the ſides, and at laſt the very tops of the hills, all which happened without any agitation of its waters. For a while it was the wonder of the ſhepherds and herdſmen: but when the earth, which like a mole, kept it from overflowing the country below, was broken down with the quantity and weight of water, then deſcending like a torrent through the ploughed fields and other cultivated grounds to the ſea, it not only aſtoniſhed the Romans, but was thought by all Italy to portend ſome extraordinary event. It was the great ſubject of converſation in the camp before Veii, ſo that it came at laſt to be known to the beſieged.

As in the courſe of long ſieges there is uſually ſome converſation with the enemy, it happened that a Roman ſoldier formed an acquaintance with one of the townſmen, a man verſed in ancient traditions, and ſuppoſed to be more than ordinarily ſkilled in divination. The Roman, perceiving that he expreſſed great ſatisfaction at the ſtory of the lake, and thereupon laughed at the ſiege, told him, "This was not the only wonder the times had produced, "but other prodigies ſtill ſtranger than this had happen-"ed to the Romans; which he ſhould be glad to com-"municate to him, if by that means he could provide "for his own ſafety in the midſt of the public ruin." The man readily hearkening to the propoſal, came out to him, expecting to hear ſome ſecret, and the Roman continued the diſcourſe, drawing him forward by degrees, till they were at ſome diſtance from the gates. Then he ſnatched him up in his arms, and by his ſuperior ſtrength held him, till, with the aſſiſtance of ſeveral ſoldiers from the camp, he was ſecured and carried before the generals. The man, reduced to this neceſſity, and knowing that deſtiny cannot be avoided, declared the ſecret oracles concerning his own country, "That the "city could never be taken, till the waters of the Al-"ban lake, which had now forſook their bed, and found "new paſſages, were turned back, and ſo diverted, as "to prevent their mixing with the ſea *."

The ſenate, informed of this prediction, and deliberating about it, were of opinion, it would be beſt to ſend to Delphi to conſult the oracle. They choſe for this purpoſe three

* *The prophecy, according to Livy, (l. v. c. 15.) was this: Veii ſhall never be taken till all the water in run out of the lake of Alba.*

three perſons of honour and diſtinction, Licinius Coſſus, Valerius Potitus, and Fabius Ambuſtus; who, having had a proſperous voyage, and conſulted Apollo, returned with this among other anſwers, "That they had neglect-"ed ſome ceremonies in the Latin feaſts *." As to the water of the Alban lake, they were ordered, if poſſible, to ſhut it up in its ancient bed; or, if that could not be effected, to dig canals and trenches for it, till it loſt itſelf on the land. Agreeably to this direction, the prieſts were employed in offering ſacrifices, and the people in labour, to turn the courſe of the water †.

In the tenth year of the ſiege, the ſenate removed the other magiſtrates, and appointed Camillus dictator, who made choice of Cornelius Scipio for his general of horſe. In the firſt place he made vows to the gods, if they favoured him with putting a glorious period to the war, to celebrate the great circenſian games to their honour ‡, and to conſecrate the temple of the goddeſs, whom the Romans call *the mother matuta*. By her ſacred rites we may ſuppoſe this laſt to be the goddeſs Leucothea. For they take a female ſlave into the inner part of the temple ||, where they beat her, and then drive her out; they carry their brother's children in their arms inſtead of their own §; and they repreſent in the ceremonies of the ſacrifice all that happened to the nurſes of Bacchus, and what Ino ſuffered for having ſaved the ſon of Juno's rival.

After theſe vows, Camillus penetrated into the country of the Faliſci, and in a great battle overthrew them and their auxiliaries the Capenates. Then he turned to the ſiege of Veii; and perceiving it would be both difficult and dangerous to endeavour to take it by aſſault, he ordered mines to be dug, the ſoil about the city being eaſy to work, and admitting of depth enough for the works

* Theſe feaſts were inſtituted by Tarquin the Proud. The Romans preſided in them; but all the people of Latium were to attend them, and to partake of a bull then ſacrificed to Jupiter Latialis.

† This wonderful work ſubſiſts to this day, and the waters of the lake Albano run through it.

‡ Theſe were a kind of tournament in the great *circus*.

|| Leucothoe or Ino was jealous of one of her female ſlaves, who was the favourite of her huſband Athamas.

§ Ino was a very unhappy mother; for ſhe had ſeen her ſon Learchus ſlain by her huſband, whereupon ſhe threw herſelf into the ſea *with her* other ſon Melicertes. But ſhe was a more fortunate aunt *having preſerved* Bacchus the ſon of her ſiſter Semele.

works to be carried on unſeen by the enemy. As this ſucceeded to his wiſh, he made an aſſault without, to call the enemy to the walls; and in the mean time, others of his ſoldiers made their way through the mines, and ſecretly penetrated to Juno's temple in the citadel. This was the moſt conſiderable temple in the city; and we are told, that at that inſtant the Tuſcan general happened to be ſacrificing; when the ſoothſayer, upon inſpection of the entrails, cried out, "The gods promiſe victory "to him that ſhall finiſh this ſacrifice *;" the Romans, who were under ground, hearing what he ſaid, immediately removed the pavement, and came out with loud ſhouts and claſhing their arms, which ſtruck the enemy with ſuch terror, that they fled, and left the entrails, which were carried to Camillus. But perhaps this has more of the air of fable than of hiſtory.

The city thus taken by the Romans ſword in hand, while they were buſy in plundering it and carrying off its immenſe riches, Camillus beholding from the citadel what was done, at firſt burſt into tears: and when thoſe about him began to magnify his happineſs, he lifted up his hands towards heaven, and uttered this prayer: "Great Jupiter, and ye gods that have the inſpection "of our good and evil actions, ye know that the Ro- "mans, not without juſt cauſe, but in their own de- "fence, and conſtrained by neceſſity, have made war "againſt this city, and their enemies its unjuſt inhabi- "tants. If we muſt have ſome misfortune in lieu of "this ſucceſs, I intreat that it may fall, not upon Rome "or the Roman army, but upon myſelf: yet lay not, "ye gods, a heavy hand upon me †!" Having pronounced

* Words ſpoken by perſons unconcerned in their affairs, and upon a quite different ſubject, were interpreted by the Heathens as good or bad omens, if they happened to be any way applicable to their caſe. And they took great pains to fulfil the omen, if they thought it fortunate; as well as to evade it, if it appeared unlucky.

† Livy, who has given us this prayer, has not qualified it with that modification ſo unworthy of Camillus, εις εμαυτον τλαχιστω κακω τελευτησαι, *may it b. with as little detriment as poſſible to myſelf!* On the contrary, he ſays, *ut eam invidiam lenire ſuo privato incommodo, quam minimo publico populi Romani liceret.* Camillus prayed, that, *if this ſucceſs muſt have an equivalent in ſome enſuing misfortune, that misfortune might fall upon himſelf, and the Roman people eſcape with as little detriment as poſſible.* This was great and heroic. Plutarch, having but an imperfect knowledge of the Roman language, probably miſtook the ſenſe.

nounced theſe words, he turned to the right, as the manner of the Romans is after prayer and ſupplication, but fell in turning. His friends that were by, expreſſed great uneaſineſs at the accident, but he ſoon recovered himſelf from the fall, and told them, "It was only a "ſmall inconvenience after great ſucceſs, agreeable to "his prayer *."

After the city was pillaged, he determined, purſuant to his vow, to remove this ſtatue of Juno to Rome. The workmen were aſſembled for the purpoſe, and he offered ſacrifice to the goddeſs, "Beſeeching her to accept of "their homage, and graciouſly to take up her abode "among the gods of Rome." To which it is ſaid the ſtatue ſoftly anſwered, "She was willing and ready to "do it." But Livy ſays, Camillus, in offering up his petition, touched the image of the goddeſs, and intreated her to go with them, and that ſome of the ſtanders by anſwered, "She conſented, and would willingly follow them." Thoſe that ſupport and defend the miracle, have the fortune of Rome on their ſide, which could never have riſen from ſuch ſmall and contemptible beginnings to that height of glory and empire, without the conſtant aſſiſtance of ſome god, who favoured them with many conſiderable tokens of his preſence. Several miracles of a ſimilar nature are alſo alleged; as, that images have often ſweated; that they have been heard to groan; and that ſometimes they have turned from their votaries, and ſhut their eyes. Many ſuch accounts we have from our ancients: and not a few perſons of our own times have given us wonderful relations, not unworthy of notice. But to give entire credit to them or altogether to diſbelieve them, is equally dangerous on account of human weakneſs. We keep not always within the bounds of reaſon, nor are maſters of our minds; ſometimes we fall into vain ſuperſtition, and ſometimes into an impious neglect of all religion. It is beſt to be cautious and to avoid extremes †.

Whethe

* This is a continuation of the former miſtake. Livy tells us, it was conjectured from the event, that this fall of Camillus was a preſage of his condemnation and baniſhment.

† The great Mr. Addiſon ſeems to have had this paſſage of Plutarch in his eye, when he delivered his opinion concerning the doctrine of witches.

Whether it was that Camillus was elated with his great exploit in taking a city that was the rival of Rome, after it had been beſieged ten years, or that he was miſled by his flatterers, he took upon him too much ſtate for a magiſtrate ſubject to the laws and uſages of his country: for his triumph was conducted with exceſſive pomp, and he rode through Rome in a chariot drawn by four white horſes, which no general ever did before or after him. Indeed, this ſort of carriage is eſteemed ſacred, and is appropriated to the king and father of the gods †. The citizens, therefore, conſidered this unuſual appearance of grandeur as an inſult upon them. Beſides, they were offended at his oppoſing the law by which the city was to be divided. For their tribunes had propoſed that the ſenate and people ſhould be divided into two equal parts; one part to remain at Rome, and the other, as the lot happened to fall, to remove to the conquered city, by which means they would not only have more room, but by being in poſſeſſion of two conſiderable cities, be better able to defend their territories and to watch over their proſperity. The people, who were very numerous, and enriched by the late plunder, conſtantly aſſembled in the *forum*, and in a tumultuous manner demanded to have it put to the vote. But the ſenate and other principal citizens conſidered this propoſal of the tribunes, not ſo much the dividing as the deſtroying of Rome †, and in their uneaſineſs applied to Camillus. Camillus was afraid to put it to the trial, and therefore invented demurs and pretences of delay, to prevent the bill's being offered to the people; by which he incurred their diſpleaſure.

But the greateſt and moſt manifeſt cauſe of their hatred was, his behaviour with reſpect to the tenths of the ſpoils: and if the reſentment of the people was not in this caſe altogether juſt, yet it had ſome ſhew of reaſon. It ſeems he had made a vow, as he marched to Veii, that, if he took the city, he would conſecrate the tenths to Apollo. But when the city was taken, and came to be pillaged, he was either unwilling to interrupt his men, or in the hurry had forgot his vow, and ſo gave up the whole

* He likewiſe coloured his face with vermilion, the colour with which the ſtatues of the gods were commonly painted.

† They feared, that two ſuch cities would, by degrees, become two different ſtates, which, after a deſtructive war with each other, *would at length fall* a prey to their common enemies.

whole plunder to them. After he had reſigned his dictatorſhip, he laid the caſe before the ſenate: and the ſoothſayers declared, that the ſacrifices announced the anger of the gods, which ought to be appeaſed by offerings expreſſive of their gratitude for the favours they had received. The ſenate then made a decree, that the plunder ſhould remain with the ſoldiers (for they knew not how to manage it otherwiſe); but that each ſhould produce upon oath, the tenth of the value of what he had got. This was a great hardſhip upon the ſoldiers; and thoſe poor follows could not without force be brought to refund ſo large a portion of the fruit of their labours, and to make good not only what they had hardly earned, but now actually ſpent. Camillus, diſtreſſed with their complaints, for want of a better excuſe, made uſe of a very abſurd apology, by acknowledging he had forgotten his vow. This they greatly reſented, that having then vowed the tenths of the enemies goods, he ſhould now exact the tenths of the citizens. However, they all produced their proportion, and it was reſolved, that a vaſe of maſſy gold ſhould be made and ſent to Delphi. But as there was a ſcarcity of gold in the city, while the magiſtrates were conſidering how to procure it, the Roman matrons met, and having conſulted among themſelves, gave up their golden ornaments, which weighed eight talents, as an offering to the god. And the ſenate in honour of their piety, decreed that they ſhould have funeral orations as well as the men, which had not been the cuſtom before *. They then ſent three of the chief of the nobility ambaſſadors, in a large ſhip well manned and fitted out in a manner becoming ſo ſolemn an occaſion.

In this voyage, they were equally endangered by a ſtorm and a calm, but eſcaped beyond all expectation, when on the brink of deſtruction. For the wind ſlackening near the Æolian iſlands, the galleys of the Lipareans gave them chaſe as pirates. Upon their ſtretching out their hands for mercy, the Lipareans uſed no violence to their perſons, but towed the ſhip into harbour, and there expoſed

* The matrons had the value of the gold paid them: and it was not on this occaſion, but afterwards, when they contributed their golden ornaments to make up the ſum demanded by the Gauls, that funeral orations were granted them. The privilege they were now favoured with, was leave to ride in chariots at the public games and ſacrifices, and in open carriages, of a leſs honourable ſort, on other occaſions, in the ſtreets.

expoſed both them and their goods to ſale, having firſt adjudged them to be lawful prize. With much difficulty, however, they were prevailed upon to releaſe them, out of regard to the merit and authority of Timeſitheus the chief magiſtrate of the place; who, moreover, conveyed them with his own veſſels, and aſſiſted in dedicating the gift. For this, ſuitable honours were paid him at Rome.

And now the *tribunes of the people* attempted to bring the law for removing part of the citizens to Veii once more upon the carpet: but the war with the Faliſci very ſeaſonably intervening, put the management of the elections in the hands of the patricians; and they nominated Camillus a *military tribune* *, together with five others; as affairs then required a general of conſiderable dignity, reputation, and experience. When the people had confirmed this nomination, Camillus marched his forces into the country of the Faliſci, and laid ſiege to Falerii, a city well fortified, and provided in all reſpects for the war. He was ſenſible it was like to be no eaſy affair, nor ſoon to be deſpatched, and this was one reaſon for his engaging in it; for he was deſirous to keep the citizens employed abroad, that they might not have leiſure to ſit down at home and raiſe tumults and ſeditions. This was indeed a remedy which the Romans always had recourſe to, like good phyſicians, to expel dangerous humours from the body politic.

The Falerians, truſting to the fortifications with which they were ſurrounded, made ſo little account of the ſiege, that the inhabitants, except thoſe who guarded the walls, walked the ſtreets in their common habits. The boys too went to ſchool, and the maſter took them out to walk and exerciſe about the walls. For the Falerians, like the Greeks, choſe to have their children bred at one public ſchool, that they might betimes be accuſtomed to the ſame diſcipline, and form themſelves to friendſhip and ſociety.

This ſchoolmaſter, then, deſigning to betray the Falerians by means of their children, took them every day out of the city to exerciſe, keeping pretty cloſe to the walls at firſt, and when their exerciſe was over led them in again. By degrees he took them out farther, accuſtoming them to divert themſelves freely, as if they had nothing

* The year of Rome 361. Camillus was then military tribune the third time.

thing to fear. At laſt, having got them altogether, h brought them to the Roman advanced guard, and del vered them up to be carried to Camillus. When h came into his preſence, he ſaid, "He was the ſchoo "maſter of Falerii, but preferring his favour to th "obligations of duty, he came to deliver up thoſe chi "dren to him, and in them the whole city." This actio appeared very ſhocking to Camillus, and he ſaid to tho that were by, "War (at beſt) is a ſavage thing, an "wades through a ſea of violence and injuſtice; yet eve "war itſelf has its laws, which men of honour will no "depart from; nor do they ſo purſue victory, as t "avail themſelves of acts of villany and baſeneſs. Fo "a great general ſhould rely only on his own virtue "and not upon the treachery of others." Then he or dered the *lictors* to tear off the wretch's clothes, to ti his hands behind him, and to furniſh the boys with rod and ſcourges, to puniſh the traitor, and whip him int the city. By this means the Falerians had diſcovered th ſchoolmaſter's treaſon; the city, as might be expected was full of lamentations for ſo great a loſs, and the prin cipal inhabitants, both men and women, crowded abou the walls and the gate like perſons diſtracted. In th midſt of this diſorder they eſpied the boys whipping o their maſter, naked and bound; and calling Camillu "their god, their deliverer, their father." Not onl the parents of thoſe children, but all the citizens in gene ral were ſtruck with admiration at the ſpectacle, and con ceived ſuch an affection for the juſtice of Camillus, tha they immediately aſſembled in council, and ſent deputie to ſurrender to him both themſelves and their city.

Camillus ſent them to Rome: and when they wer introduced to the ſenate, they ſaid, "The Romans, i "preferring juſtice to conqueſt, have taught us to b "ſatisfied with ſubmiſſion inſtead of liberty. At th "ſame time we declare we do not think ourſelves ſ "much beneath you in ſtrength, as inferior in virtue." The ſenate referred the diſquiſition and ſettling of th articles of peace to Camillus; who contented himſel with taking a ſum of money of the Falerians, and hav ing entered into alliance with the whole nation of th Faliſci, returned to Rome.

But the ſoldiers, who expected to have had the plun dering of Falerii, when they came back empty-handed,

accuſe

accuſed Camillus to their fellow-citizens as an enemy to the *commons*, and one that maliciouſly oppoſed the intereſt of the poor. And when the tribunes again propoſed the law for tranſplanting part of the citizens to Veii *, and ſummoned the people to give their votes, Camillus ſpoke very freely, or rather with much aſperity againſt it, appearing remarkably violent in his oppoſition to the people; who therefore loſt their bill, but harboured a ſtrong reſentment againſt Camillus. Even the misfortune he had in his family, of loſing one of his ſons, did not in the leaſt mitigate their rage; though, as a man of great goodneſs and tenderneſs of heart, he was inconſolable for his loſs, and ſhut himſelf up at home, a cloſe mourner with the women, at the ſame time that they were lodging an impeachment againſt them.

His accuſer was Lucius Apuleius, who brought againſt him a charge of fraud with reſpect to the Tuſcan ſpoils; and it was alleged that certain braſs gates, a part of thoſe ſpoils, were found with him. The people were ſo much exaſperated, that it was plain they would lay hold on any pretext to condemn him. He, therefore, aſſembled his friends, his colleagues, and fellow-ſoldiers, a great number in all, and begged of them not to ſuffer him to be cruſhed by falſe and unjuſt accuſations, and expoſed to the ſcorn of his enemies. When they had conſulted together, and fully conſidered the affair, the anſwer they gave was, that they did not believe it in their power to prevent the ſentence, but they would willingly aſſiſt him to pay the fine that might be laid upon him. He could not, however, bear the thoughts of ſo great an indignity, and giving way to his reſentment, determined to quit the city as a voluntary exile. Having taken leave of his wife and children, he went in ſilence from his houſe to the gate of the city †. There he made a ſtand, and turning about, ſtretched out his hands towards the capitol, and prayed to the gods, "That if he was driven out without any

* The patricians carried it againſt the bill, only by a majority of one tribe. And now they were ſo well pleaſed with the people, that the very next morning a decree was paſſed, aſſigning ſix acres of the lands of Veii, not only to every father of a family, but to every ſingle perſon of free condition. On the other hand, the people, delighted with this liberality, allowed the electing of conſuls, inſtead of military tribunes.

† This was four years after the taking of Falerii.

" fault of his own, and merely by the violence or envy
" of the people, the Romans might quickly repent it,
" and expreſs to all the world their want of Camillus,
" and their regret for his abſence."

When he had thus, like Achilles, uttered his imprecations againſt his countrymen, he departed; and leaving his cauſe undefended, he was condemned to pay a fine of fifteen thouſand *aſes*; which, reduced to Grecian money, is one thouſand five hundred *drachmæ*: for the *as* is a ſmall coin that is the tenth part of a piece of ſilver, which for that reaſon is called *denarius*, and anſwers to our *drachma*. There is not a man in Rome who does not believe that theſe imprecations of Camillus had their effect; though the puniſhment of his countrymen for their injuſtice, proved no ways agreeable to him, but on the contrary matter of grief. Yet how great, how memorable was that puniſhment! How remarkably did vengeance purſue the Romans! What danger, deſtruction, and diſgrace, did thoſe times bring upon the city! whether it was the work of fortune, or whether it is the office of ſome deity to ſee that virtue ſhall not be oppreſſed by the ungrateful with impunity *.

The firſt token of the approaching calamities, was the death of Julius the *Cenſor* †. For the Romans have a particular veneration for the cenſor, and look upon his office as ſacred. A ſecond token happened a little before the exile of Camillus. Marcus Ceditius, a man of no illuſtrious family indeed, nor of ſenatorial rank, but a perſon of great probity and virtue, informed the military tribunes of a matter which deſerved great attention. As he was going the night before along what is called the New Road, he ſaid he was addreſſed in a loud voice. Upon turning about he ſaw nobody, but heard theſe words in an accent more than human, " Go, Marcus
" Ceditius,

* It was the goddeſs Nemeſis whom the Heathens believed to have the office of puniſhing evil actions in this world, particularly pride and ingratitude.

† The Greek text as it now ſtands, inſtead of the *cenſor* Julius, has the *month* of July; but that has been owing to the error of ſome ignorant tranſcriber. Upon the death of Caius Julius the cenſor, Marcus Cornelius was appointed to ſucceed him: but as the cenſorſhip of the latter proved unfortunate, ever after, when a cenſor happened to die in his office, they not only forbore naming another in *his place*, but obliged his colleague too to quit his dignity.

" Ceditius, and early in the morning acquaint the ma-
" giſtrates, that they muſt ſhortly expect the Gauls."
But the tribunes made a jeſt of the information; and ſoon after followed the diſgrace of Camillus.

The Gauls are of Celtic origin *, and are ſaid to have left their country, which was too ſmall to maintain their vaſt numbers, to go in ſearch of another. Theſe emigrants conſiſted of many thouſands of young and able warriors, with a ſtill greater number of women and children. Part of them took their route towards the northern ocean, croſſed the Rhiphæan mountains, and ſettled in the extreme parts of Europe; and part eſtabliſhed themſelves for a long time between the Pyrenees and the Alps, near the Senones and Celtorians †. But happening to taſte of wine, which was then for the firſt time brought out of Italy, they ſo much admired the liquor, and were ſo enchanted with this new pleaſure, that they ſnatched up their arms, and taking their parents along with them, marched to the Alps ‡, to ſeek that country which produced ſuch excellent fruit, and, in compariſon of which, they conſidered all others as barren and ungenial.

The man that firſt carried wine amongſt them, and excited them to invade Italy, is ſaid to have been Aruns, a Tuſcan, a man of ſome diſtinction, and not naturally diſpoſed to miſchief, but led to it by his misfortunes. He was guardian to an orphan named Lucumo ||, of the greateſt fortune in the country, and moſt celebrated for beauty. Aruns brought him up from a boy, and when grown up, he ſtill continued at his houſe, upon a pretence of enjoying his converſation. Mean while he had corrupted his

* The ancients called all the inhabitants of the weſt and north, as far as Scythia, by the common name of Celtæ.

† The country of the Senones contained Sens, Auxerre, and Troyes, as far up as Paris. Who the Celtorii were is not known: probably the word is corrupted.

‡ Livy tells us, Italy was known to the Gauls two hundred years before, though he does indeed mention the ſtory of Aruns. Then he goes on to inform us, that the migrations of the Gauls into Italy and other countries, was occaſioned by their numbers being too large for their old ſettlements; and that the two brothers Belloveſus and Sigoveſus caſting lots to determine which way they ſhould ſteer their courſe, Italy fell to Belloveſus, and Germany to Sigoveſus.

|| *Lucumo* was not the name but the title of the young man. He was Lord of a *Lucumony*. Hetruria was divided into principalities called *Lucumonies*.

guardian's wife, or ſhe had corrupted him, and for a long time the criminal commerce was carried on undiſcovered. At length their paſſion becoming ſo violent, that they could neither reſtrain nor conceal it, the young man carried her off, and attempted to keep her openly. The huſband endeavoured to find his redreſs at law, but was diſappointed by the ſuperior intereſt and wealth of Lucumo. He therefore quitted his own country, and having heard of the enterpriſing ſpirit of the Gauls, went to them, and conducted their armies into Italy.

In their firſt expedition they ſoon poſſeſſed themſelves of that country which ſtretches out from the Alps to both ſeas. That this of old belonged to the Tuſcans, the names themſelves are a proof: for the ſea which lies to the north is called the Adriatic from a Tuſcan city named Adria, and that on the other ſide to the ſouth is called the Tuſcan Sea. All that country is well planted with trees, has excellent paſtures, and is well watered with rivers. It contained eighteen conſiderable cities, whoſe manufactures and trade procured them the gratifications of luxury. The Gauls expelled the Tuſcans, and made themſelves maſters of theſe cities; but this was done long before.

The Gauls were now beſieging Cluſium, a city of Tuſcany. The Cluſians applied to the Romans, intreating them to ſend ambaſſadors and letters to the barbarians. Accordingly they ſent three illuſtrious perſons of the *Fabian* family, who had borne the higheſt employments in the ſtate. The Gauls received them courteouſly on account of the name of Rome, and putting a ſtop to their operations againſt the town, came to a conference. But when they were aſked what injury they had received from the Cluſians that they came againſt their city, Brennus, king of the Gauls, ſmiled and ſaid, "The injury the Cluſians do us, is their keeping to themſelves "a large tract of ground, when they can only cultivate "a ſmall one, and refuſing to give up a part of it to us "who are ſtrangers, numerous, and poor. In the ſame "manner you Romans were injured formerly by the "Albans, the Fidenates, and the Ardeates, and lately by "the people of Veii and Capenæ, and the greateſt part "of the Faliſci and the Volſci. Upon theſe you make "war; if they refuſe to ſhare with you their goods, you "*enſlave* their perſons, lay waſte their country, and "demoliſh

" demoliſh their cities. Nor are your proceedings diſ-
" honourable or unjuſt; for you follow the moſt ancient
" of laws, which directs the weak to obey the ſtrong,
" from the Creator even to the irrational part of the
" creation, that are taught by nature to make uſe of the
" advantage their ſtrength affords them againſt the feeble.
" Ceaſe, then to expreſs your compaſſion for the Clu-
" ſians, leſt you teach the Gauls in their turn to com-
" miſerate thoſe that have been oppreſſed by the Ro-
" mans."

By this anſwer the Romans clearly perceived that Brennus would come to no terms; and therefore they went into Cluſium, where they encouraged and animated the inhabitants to a ſally againſt the barbarians, either to make trial of the ſtrength of the Cluſians, or to ſhew their own. The Cluſians made the ſally, and a ſharp conflict enſued near the walls, when Quintus Ambuſtus, one of the Fabii, ſpurred his horſe againſt a Gaul of extraordinary ſize and figure, who had advanced a good way before the ranks. At firſt he was not known, becauſe the encounter was hot, and his armour dazzled the eyes of the beholders: but when he had overcome and killed the Gaul, and came to deſpoil him of his arms, Brennus knew him, and called the gods to witneſs, " That againſt all the laws and uſages of mankind which " were eſteemed the moſt ſacred and inviolable, Am-
" buſtus came as an ambaſſador, but acted as an enemy." He drew off his men directly, and bidding the Cluſians farewel, led his army towards Rome. But that he might not ſeem to rejoice that ſuch an affront was offered, or to have wanted a pretext for hoſtilities, he ſent to demand the offender in order to puniſh him, and in the mean time advanced but ſlowly.

The herald being arrived, the ſenate was aſſembled, and many ſpoke againſt the Fabii; particularly the prieſts called *feciales* repreſented the action as an offence againſt religion, and adjured the ſenate to lay the whole guilt and the expiation of it upon the perſon who alone was to blame, and ſo to avert the wrath of heaven from the reſt of the Romans. Theſe *feciales* were appointed by Numa, the mildeſt and juſteſt of kings, conſervators of peace, as well as judges to give ſanction to the juſt cauſes of war. The ſenate referred the matter to the people, and the prieſts accuſed Fabius with ſame ardour before them,

them, but ſuch was the diſregard they expreſſed for their perſons, and ſuch their contempt of religion, that they conſtituted that very Fabius and his brethren *military tribunes**.

As ſoon as the Gauls were informed of this, they were greatly enraged, and would no longer delay their march, but haſtened forward with the utmoſt celerity. Their prodigious numbers, their glittering arms, their fury and impetuoſity ſtruck terror wherever they came; people gave up their lands for loſt, not doubting but the cities would ſoon follow: however, what was beyond all expectation, they injured no man's property; they neither pillaged the fields nor inſulted the cities; and as they paſſed by, they cried out, "They were going to Rome, "they were at war with the Romans only, and conſi-"dered all others as their friends."

While the barbarians were going forward in this impetuous manner, the tribunes led out their forces to battle, in number not inferior†, (for they conſiſted of forty thouſand foot) but the greateſt part undiſciplined, and ſuch as had never handled a weapon before. Beſides, they paid no attention to religion, having neither propitiated the gods by ſacrifice, nor conſulted the ſoothſayers as was their duty in time of danger, and before an engagement. Another thing which occaſioned no ſmall confuſion, was the number of perſons joined in the command; whereas before, they had often appointed for wars of leſs conſideration a ſingle leader, whom they call *dictator*, ſenſible of how great conſequence it is to good order and ſucceſs, at a dangerous criſis, to be actuated as it were with one ſoul, and to have the abſolute command inveſted in one perſon. Their ungrateful treatment of Camillus, too, was not the leaſt unhappy circumſtance; as it now appeared dangerous for the generals to uſe their authority without ſome flattering indulgence to the people.

In this condition they marched out of the city, and encamped about eleven miles from it, on the banks of the

* The year of Rome 366; or (according to ſome Chronologers) 365.

† They were inferior in number; for the Gauls were ſeventy thouſand; and therefore the Romans, when they came to action, were *obliged to extend their wings ſo as to make their centre very thin, which was one reaſon* of their being ſoon broken.

the river Allia, not far from its confluence with the Tiber. There the barbarians came upon them, and as the Romans engaged in a diſorderly manner, they were ſhamefully beaten and put to flight. There left wing was ſoon puſhed into the river, and there deſtroyed. The right wing, which quitted the field to avoid the charge, and gained the hills, did not ſuffer ſo much; many of them eſcaping to Rome. The reſt that ſurvived the carnage, when the enemy were ſatiated with blood, ſtole by night to Veii, concluding that Rome was loſt, and its inhabitants put to the ſword.

This battle was fought when the moon was at full, about the ſummer ſolſtice, the very ſame day that the ſlaughter of the Fabii happened long before*, when three hundred of them were cut off by the Tuſcans. The ſecond misfortune, however, ſo much effaced the memory of the firſt, that the day is ſtill called the *day of* Allia, from the river of that name.

As to the point, whether there be any lucky or unlucky days†, and whether Heraclitus was right in blaming Heſiod for diſtinguiſhing them into fortunate and unfortunate, as not knowing that the nature of all days is the ſame, we have conſidered it in another place. But on this occaſion perhaps it may not be amiſs to mention a few examples. The Bœotians, on the fifth of the month which they call *Hippodromius* and the Athenians *Hecatombæon* [July] gained two ſignal victories, both of which reſtored liberty to Greece; the one at Leuctra; the other at Geræſtus, above two hundred years before‡, when they defeated Lattamyas and the Theſſalians. On the other hand, the Perſians were beaten by the Greeks on the ſixth

* The ſixteenth of July.

† The ancients deemed ſome days lucky and others unlucky, either from ſome occult power which they ſuppoſed to be in numbers, or from the nature of the deities who preſided over them, or elſe from obſervation of fortunate or unfortunate events having often happened on particular days.

‡ The Theſſalians under the command of Lattamyas were beaten by the Bœotians not long before the battle of Thermopylæ, and little more than one hundred years before the battle of Leuctra. There is alſo an error here in the name of the place, probably introduced by ſome blundering tranſcriber (for Plutarch muſt have been well acquainted with the names of places in Bœotia). Inſtead of Geræſtus, we ſhould read Cereſſus; the former was a promontory in Eubœa, *the latter* was a fort in Bœotia.

of *Bœdromion* [September] at Marathon, on the third of Platæa, as alſo Mycale, and on the twenty-ſixth at Arbeli. About the full moon of the ſame month, the Athenians, under the conduct of Chabrias, were victorious in the ſea-fight near Naxos, and on the twentieth they gained the victory of Salamis, as we have mentioned in the treatiſe concerning days. The month *Thargelion* [May] was alſo remarkably unfortunate to the barbarians: for in that month Alexander defeated the king of Perſia's generals near the Granicus; and the Carthaginians were beaten by Timoleon in Sicily on the twenty-fourth of the ſame; a day ſtill more remarkable (according to Ephorus, Calliſthenes, Demaſter, and Phylarchus) for the taking of Troy. On the contrary, the month *Metagitnion* [Auguſt] which the Bœotians call *Panemus*, was very unlucky to the Greeks; for on the ſeventh they were beaten by Antipater in the battle of Cranon and utterly ruined, and before that, they were defeated by Philip at Chæronea. And on that ſame day and month and year, the troops which under Archidamus made a deſcent upon Italy, were cut to pieces by the barbarians. The Carthaginians have ſet a mark upon the twenty-ſecond of that month, as a day that has always brought upon them the greateſt of calamities. At the ſame time I am not ignorant that about the time of the celebration of the *myſteries*, Thebes was demoliſhed by Alexander; and after that, on the ſame twentieth of *Boëdromion* [September] a day ſacred to the ſolemnities of Bacchus, the Athenians were obliged to receive a Macedonian garriſon. On one and the ſame day the Romans under the command of Cæpio, were ſtripped of their camp by the Cimbri, and afterwards under Lucullus conquered Tigranes and the Armenians. King Attalus and Pompey the Great both died on their birth days. And I could give account of many others who on the ſame day at different periods have experienced both good and bad fortune. Be that as it may, the Romans marked the day of their defeat at Allia as unfortunate; and as ſuperſtitious fears generally increaſe upon a misfortune, they not only diſtinguiſhed that as ſuch, but the two next that follow it in every month throughout the year.

If after ſo deciſive a battle the Gauls had immediately purſued the fugitives, there would have been nothing to hinder the entire deſtruction of Rome and all that remained

mained in it; with ſuch terror was the city ſtruck at the return of thoſe that eſcaped from the battle, and ſo filled with confuſion and diſtraction! But the Gauls, not imagining the victory to be ſo great as it was, in the exceſs of their joy indulged themſelves in good cheer, and ſhared the plunder of the camp; by which means numbers that were for leaving the city had leiſure to eſcape, and thoſe that remained had time to recollect themſelves and prepare for their defence. For, quitting the reſt of the city, they retired to the capitol, which they fortified with ſtrong ramparts and provided well with arms. But their firſt care was of their holy things, moſt of which they conveyed into the capitol. As for the ſacred fire, the *veſtal virgins* took it up, together with other holy relicks, and fled away with it: though ſome will have it, that they have not the charge of any thing but that *ever-living* fire, which Numa appointed to be worſhipped as the principle of all things. It is indeed the moſt active thing in nature; and all generation either is motion, or, at leaſt, with motion. Other parts of matter, when the heat fails, lie ſluggiſh and dead, and crave the force of fire as an informing ſoul; and when that comes, they acquire ſome active or paſſive quality. Hence it was that Numa, a man curious in his reſearches into nature, and on account of his wiſdom ſuppoſed to have converſed with the muſes, conſecrated this fire, and ordered it to be perpetually kept up, as an image of that eternal power which preſerves and actuates the univerſe. Others ſay, that according to the uſage of the Greeks, the fire is kept ever burning before the holy places, as an emblem of purity; but that there are other things in the moſt ſecret part of the temple, kept from the ſight of all but thoſe virgins whom they call *veſtals*: and the moſt current opinion is, that the *palladium* of Troy, which Æneas brought into Italy, is laid up there.

Others ſay, the Samothracian gods are there concealed; whom Dardanus*, after he had built Troy, brought to that

* Dardanus, who flouriſhed in the time of Moſes, about the year before Chriſt 1480, is ſaid to have been originally of Arcadia, from whence he paſſed to Samothrace. Afterwards he married Batea or Ariſta the daughter of Teucer king of Phrygia. Of the Samothracian god we have already given an account; but may add here, from Macrobius, that the *dii magni*, which Dardanus brought from Samothrace, were the *penates*, or houſehold gods which Æneas, afterwards carried

that city and cauſed to be worſhipped; and that after the taking of Troy, Æneas privately carried them off, and kept them till he ſettled in Italy. But thoſe that pretend to know moſt about theſe matters, ſay, there are placed there two caſks of a moderate ſize, the one open and empty, the other full and ſealed up, but neither of them to be ſeen by any but thoſe holy virgins. Others, again, think this is all a miſtake, which aroſe from their putting moſt of their ſacred utenſils in two caſks, and hiding them under ground in the temple of Quirinus, and that the place from thoſe caſks is ſtill called *Doliola*.

They took, however, with them the choiceſt and moſt ſacred things they had, and fled with them along the ſide of the river; where Lucius Albinus, a plebeian, among others that were making their eſcape, was carrying his wife and children and ſome of his moſt neceſſary moveables in a waggon. But when he ſaw the veſtals in a helpleſs and weary condition, carrying in their arms the ſacred ſymbols of the gods, he immediately took out his family and goods, and put the virgins in the waggon, that they might make their eſcape to ſome of the Grecian cities*. This piety of Albinus, and the veneration he expreſſed for the gods at ſo dangerous a juncture, deſerves to be recorded.

As for the other prieſts, and the moſt ancient of the ſenators that were of conſular dignity, or had been honoured with triumphs, they could not bear to think of quitting the city. They, therefore, put on their holy veſtments and robes of ſtate, and, in a form dictated by Fabius the *pontifex maximus*, making their vows to the gods†, devoted themſelves for their country: thus attired, they ſat down in their ivory chairs in the *forum*‡, prepared for the worſt extremity.

The

carried into Italy. Dionyſius of Halicarnaſſus ſays, he had ſeen the *penates* in an old temple at Rome. They were of antique workmanſhip, repreſenting two young men ſitting, and holding each a lance in his hand, and had for their inſcription DENAS, inſtead of PENAS.

* Albinus conducted them to Cære, a city of Hetruria, where they met with a favourable reception. The veſtals remained a conſiderable time at Cære, and there performed the uſual rites of religion; and hence thoſe rites was called *Ceremonies*.

† The Romans believed, that, by theſe voluntary conſecrations to the infernal gods, diſorder and confuſion was brought among the enemy.

‡ *Theſe ivory or curule* chairs were uſed only by thoſe who had borne the

The third day after the battle, Brennus arrived with his army; and finding the gates of the city opened and the walls deſtitute of guards, at firſt he had ſome apprehenſions of a ſtratagem or ambuſcade, for he could not think the Romans had ſo entirely given themſelves up to deſpair. But when he found it to be ſo in reality, he entered by the *Colline* gate, and took Rome, a little more than three hundred and ſixty years after its foundation; if it is likely that any exact account has been kept of thoſe times*, the confuſion of which has occaſioned ſo much obſcurity in things of a later date.

Some uncertain rumours, however, of Rome's being taken, appear to have ſoon paſſed into Greece. For Heraclides of Pontus†, who lived not long after theſe times, in his treatiſe *concerning the ſoul*, relates, that an account was brought from the weſt that an army from the country of the Hyperboreans‡ had taken a Greek city called Rome, ſituated ſomewhere near the great ſea. But I do not wonder that ſuch a fabulous writer as Heraclides ſhould embelliſh his account of the taking of Rome with the pompous terms of Hyperboreans and the great ſea. It is very clear that Ariſtotle the philoſopher had heard that Rome was taken by the Gauls; but he calls its deliverer Lucius; whereas Camillus was not called Lucius but Marcus. Theſe authors had no better authority than common report.

Brennus, thus in poſſeſſion of Rome, ſet a ſtrong guard about the capitol, and himſelf went down into the *forum*; where he was ſtruck with amazement at the ſight of ſo many men ſeated in great ſtate and ſilence, who neither roſe

the moſt honourable offices. and the perſons who had a right to ſit in them bore alſo ivory ſtaves.

* Livy tells us, that the Romans of thoſe times did not much apply themſelves to writing, and that the commentaries of the *pontifices*, and their other monuments both public and private, were deſtroyed when the city was burnt by the Gauls.

† He lived at that very time: for he was at firſt Plato's ſcholar, and afterwards Ariſtotle's; and Plato was but forty-one years old when Rome was taken.

‡ The ancients called all the inhabitants of the north *Hyperboreans*, and the Mediterranean the *Great Sea*, to diſtinguiſh it from the Euxine. Notwithſtanding that Heraclides was right in this, he might be a very fabulous writer: ſo was Herodotus; and ſo were the ancient hiſtorians of almoſt all countries; and the reaſon is obvious; they had *little more than* tradition to write from.

roſe up at the approach of their enemies, nor changed countenance or colour, but leaned upon their ſtaves, and ſat looking upon each other without fear or concern. The Gauls aſtoniſhed at ſo ſurpriſing a ſpectacle, and regarding them as ſuperior beings, for a long time were afraid to approach or touch them. At laſt one of them ventured to go near Manius Papirius, and advancing his hand, gently ſtroked his beard, which was very long: upon which, Papirius ſtruck him on the head with his ſtaff, and wounded him. The barbarian then drew his ſword and killed him. After this, the Gauls fell upon the reſt and ſlew them, and continuing their rage, deſpatched all that came in their way. Then for many days together they pillaged the houſes and carried off the ſpoil; at laſt they ſet fire to the city, and demoliſhed what eſcaped the flames, to expreſs their indignatien againſt thoſe in the capitol, who obeyed not their ſummons, but made a vigorous defence, and greatly annoyed the beſiegers from the walls. This it was that provoked them to deſtroy the whole city, and to deſpatch all that fell into their hands, without ſparing either ſex or age.

As by the length of the ſiege proviſions began to fail the Gauls, they divided their forces, and part ſtayed with the king before that fortreſs, while part foraged the country, and laid waſte the towns and villages. Their ſucceſs had inſpired them with ſuch confidence, that they did not keep in a body, but careleſsly rambled about in different troops and parties. It happened that the largeſt and beſt diſciplined corps went againſt Ardea, where Camillus, ſince his exile, lived in abſolute retirement. This great event, however, awaked him into action, and his mind was employed in contriving, not how to keep himſelf concealed and to avoid the Gauls, but, if an opportunity ſhould offer, to attack and conquer them. Perceiving that the Ardeans were not deficient in numbers, but courage and diſcipline, which was owing to the inexperience and inactivity of their officers, he applied firſt to the young men, and told them, "They ought not to "aſcribe the defeat of the Romans to the valour of the "Gauls, or to conſider the calamities they had ſuffered "in the midſt of their infatuation, as brought upon them "by men who, in fact, could not claim the merit of the "victory but as the work of fortune. That it would "*be glorious*, though they riſked ſomething by it to repel

" repel a foreign and barbarous enemy, whoſe end in " conquering was, like fire, to deſtroy what they ſub- " dued: but that if they would aſſume a proper ſpirit, " he would give them an opportunity to conquer with- " out any hazard at all." When he found the young men were pleaſed with his diſcourſe, he went next to the magiſtrates and ſenate of Ardea; and having perſuaded them alſo to adopt his ſcheme, he armed all that were of a proper age for it, and drew them up within the walls, that the enemy, who were but at a ſmall diſtance, might not know what he was about.

The Gauls having ſcoured the country, and loaded themſelves with plunder, encamped upon the plains in a careleſs and diſorderly manner. Night found them intoxicated with wine, and ſilence reigned in the camp. As ſoon as Camillus was informed of this by his ſpies, he led the Ardeans out; and having paſſed the intermediate ſpace without noiſe, he reached their camp about midnight. Then he ordered a loud ſhout to be ſet up, and the trumpets to ſound on all ſides, to cauſe the greater confuſion: but it was with difficulty they recovered themſelves from their ſleep and intoxication. A few, whom fear had made ſober, ſnatched up their arms to oppoſe Camillus, and fell with their weapons in their hands: but the greateſt part of them, buried in ſleep and wine, were ſurpriſed unarmed and eaſily deſpatched. A ſmall number, that in the night eſcaped out of the camp, and wandered in the fields, were picked up next day by the cavalry, and put to the ſword.

The fame of this action ſoon reaching the neighbouring cities, drew out many of their ableſt warriors. Particularly ſuch of the Romans as had eſcaped from the battle of Allia to Veii, lamented with themſelves in ſome ſuch manner as this, " What a general has heaven taken " from Rome in Camillus, to adorn the Ardeans with " his exploits? while the city which produced and " brought up ſo great a man is abſolutely ruined. And " we, for want of a leader, ſit idle within the walls of a " ſtrange city, and betray the liberties of Italy. Come " then, let us ſend to the Ardeans to demand our ge- " neral, or elſe take our weapons and go to him: for " he is no longer an exile, nor we citizens, having no " country but what is in poſſeſſion of an enemy."

This

This motion was agreed to, and they ſent to Camillus to intreat him to accept of the command. But he anſwered, he could not do it, before he was legally appointed to it, by the Romans in the capitol*. For he looked upon them, while they were in being as the commonwealth, and would readily obey their orders, but without them would not be ſo officious as to interpoſe†.

They admired the modeſty and honour of Camillus, but knew not how to ſend the propoſal to the capitol. It ſeemed indeed impoſſible for a meſſenger to paſs into the citadel, whilſt the enemy were in poſſeſſion of the city. However, a young man, named Pontius Cominius, not diſtinguiſhed by his birth, but fond of glory, readily took upon him the commiſſion. He carried no letters to the citizens in the capitol, leſt, if he ſhould happen to be taken, the enemy ſhould diſcover by them the intentions of Camillus. Having dreſſed himſelf in mean attire, under which he concealed ſome pieces of cork, he travelled all day without fear, and approached the city as it grew dark. He could not paſs the river by the bridge, becauſe it was guarded by the Gauls; and therefore took his clothes, which were neither many nor heavy, and bound them about his head; and having laid himſelf upon the pieces of cork, eaſily ſwam over and reached the city. Then avoiding thoſe quarters where, by the lights and noiſe, he concluded they kept watch, he went to the *Carmental* gate, where there was the greateſt ſilence, and where the hill of the capitol is the ſteepeſt and moſt craggy. Up this he got unperceived, by a way the moſt difficult and dreadful, and advanced near the guards upon the walls. After he had hailed them and told them his name, they received him with joy, and conducted him to the magiſtrates.

The ſenate was preſently aſſembled, and he acquainted them with the victory of Camillus, which they had not heard of before, as well as with the proceedings of the ſoldiers at Veii, and exhorted them to confirm Camillus in

* Livy ſays, the Roman ſoldiers at Veii applied to the remains of the ſenate in the capitol for leave, before they offered the command to Camillus. So much regard had thoſe brave men for the conſtitution of their country, though Rome then lay in aſhes. Every private man was indeed a patriot.

† μηδὲν πολυπραγμονησειν.

in the command, as the citizens out of Rome would obey none but him. Having heard his report and conſulted together, they declared Camillus dictator, and ſent Pontius back the ſame way he came, who was equally fortunate in his return; for he paſſed the enemy undiſcovered, and delivered to the Romans at Veii the decree of the ſenate, which they received with pleaſure.

Camillus, at his arrival, found twenty thouſand of them in arms, to whom he added a greater number of the allies, and prepared to attack the enemy. Thus was he appointed dictator the ſecond time, and having put himſelf at the head of the Romans and confederates, he marched out againſt the Gauls.

Mean time, ſome of the barbarians employed in the ſiege, happening to paſs by the place where Pontius had made his way by night up to the capitol, obſerved many traces of his feet and hands, as he had worked himſelf up the rock, torn off what grew there, and tumbled down the mold. Of this they informed the king; who coming and viewing it, for the preſent ſaid nothing; but in the evening he aſſembled the lighteſt and moſt active of his men, who were the likelieſt to climb any difficult height, and thus addreſſed them: "The enemy "have themſelves ſhewn us a way to reach them, which "we were ignorant of, and have proved that this rock "is neither inacceſſible nor untrod by human feet. What "a ſhame would it be then after having made a begin-"ning, not to finiſh; and to quit the place as impreg-"nable, when the Romans themſelves have taught us "how to take it? Where it was eaſy for one man to "aſcend, it cannot be difficult for many, one by one; "nay, ſhould many attempt it together, they will find "great advantage in aſſiſting each other. In the mean "time I intend great rewards and honours for ſuch as "ſhall diſtinguiſh themſelves on this occaſion."

The Gauls readily embraced the king's propoſal, and about midnight a number of them together began to climb the rock in ſilence, which, though ſteep and craggy, proved more practicable than they expected. The foremoſt having gained the top, put themſelves in order, and were ready to take poſſeſſion of the wall, and to fall upon the guards who were faſt aſleep; for neither man nor dog perceived their coming. However, there were cer-

tain ſacred geeſe kept near Juno's temple *, and at other times plentifully fed; but at this time, as corn and the other proviſions that remained were ſcarce ſufficient for the men, they were neglected and in poor condition. This animal is naturally quick of hearing, and ſoon alarmed at any noiſe; and as hunger kept them waking and uneaſy, they immediately perceived the coming of the Gauls, and running at them with all the noiſe they could make, they awoke all the guards. The barbarians now, perceiving they were diſcovered, advanced with loud ſhouts and great fury. The Romans in haſte ſnatched up ſuch weapons as came to hand, and acquitted themſelves like men on this ſudden emergency. Firſt of all, Manlius, a man of conſular dignity, remarkable for his ſtrength and extraordinary courage, engaged two Gauls at once; and as one of them was lifting up his battle-ax, with his ſword cut off his right hand: At the ſame time he thruſt the boſs of his ſhield in the face of the other, and daſhed him down the precipice. Thus ſtanding upon the rampart, with thoſe that had come to his aſſiſtance and fought by his ſide, he drove back the reſt of the Gauls that had got up, who were no great number, and who performed nothing worthy of ſuch an attempt. The Romans having thus eſcaped the danger that threatened them, as ſoon as it was light, threw the officer that commanded the watch down the rock amongſt the enemy, and decreed Manlius a reward for his victory, which had more of honour in it than profit; for every man gave him what he had for one day's allowance, which was half a pound of bread and a quartern of the Greek *cotyle*.

After this, the Gauls began to loſe courage: For proviſions were ſcarce and they could not forage for fear of Camillus †. Sickneſs too, prevailed among them, which took its riſe from the heaps of dead bodies, and from their encamping amidſt the rubbiſh of the houſes they had burnt; where there was ſuch a quantity of aſhes as

* Geeſe were ever after had in honour at Rome, and a flock of them always kept at the expence of the public. A golden image of a gooſe was erected in memory of them, and a gooſe every year carried in triumph upon a ſoft litter finely adorned; while dogs were held in abhorrence by the Romans, who every year impaled one of them upon a branch of elder. PLIN. & PLUT. *de Fortuna Rom.*

† Camillus being maſter of the country, poſted ſtrong guards on *all the roads*, and in effect beſieged the beſiegers.

as, when raiſed by the winds or heated by the ſun, by their dry and acrid quality ſo corrupted the air, that every breath of it was pernicious. But what effected them moſt was, the change of climate; for they had lived in countries that abounded with ſhades and agreeable ſhelters from the heat, and were now got into grounds that were low, and unhealthy in autumn. All this, together with the length and tediouſneſs of the ſiege, which had now laſted more than ſix months, cauſed ſuch deſolation among them, and carried off ſuch numbers, that the carcaſes lay unburied.

The beſieged, however, were not in a much better condition. Famine, which now preſſed them hard, and their ignorance of what Camillus was doing, cauſed no ſmall dejection: For the barbarians guarded the city with ſo much care, that it was impoſſible to ſend any meſſenger to him. Both ſides being thus equally diſcouraged, the advanced guards, who were near enough to converſe, firſt began to talk of treating. As the motion was approved by thoſe that had the chief direction of affairs, Sulpitius, one of the military tribunes, went and conferred with Brennus; where it was agreed, that the Romans ſhould pay a thouſand pounds weight of gold*, and that the Gauls upon the receipt of it ſhould immediately quit the city and its territories. When the conditions were ſworn to, and the gold was brought, the Gauls endeavouring to avail themſelves of falſe weights, privately at firſt, and afterwards openly drew down their own ſide of the balance. The Romans expreſſing their reſentment, Brennus in a contemptuous and inſulting manner took off his ſword, and threw it, belt and all, into the ſcale: And when Sulpitius aſked, what that meant, he anſwered, "What ſhould it mean but wo† to "the conquered? which became a proverbial ſaying. Some of the Romans were highly incenſed at this, and talked of returning with their gold, and enduring the utmoſt extremities of the ſiege; but others were of opinion, that it was better to paſs by a ſmall injury, ſince the indignity lay not in paying more than was due, but in paying any thing at all; a diſgrace only conſequent upon the neceſſity of the times.

While

* That is, forty-five thouſand pounds ſterling.

† *Væ Victis!*

While they were thus diſputing with the Gauls, Camillus arrived at the gates; and being informed of what had paſſed, ordered the main body of his army to advance ſlowly and in good order, while he with a ſelect band marched haſtily up to the Romans, who all gave place and received the dictator with reſpect and ſilence. Then he took the gold out of the ſcales and gave it to the *lictors* and ordered the Gauls to take away the balance and the weights, and to be gone; telling them, *it was the cuſtom of the Romans to deliver their country with ſteel, not with gold.* And when Brennus expreſſed his indignation, and complained he had great injuſtice done him by this infraction of the treaty, Camillus anſwered, "That it "was never lawfully made; nor could it be valid, without "his conſent who was dictator and ſole magiſtrate; they "had, therefore, acted without proper authority: But "they might make their propoſals, now he was come, "whom the laws had inveſted with power either to par-"don the ſuppliant, or to puniſh the guilty, if proper "ſatisfaction was not made.

At this Brennus was ſtill more highly incenſed, and a ſkirmiſh enſued; ſwords were drawn on both ſides, and thruſts exchanged in a confuſed manner, which it is eaſy to conceive muſt be the caſe, amidſt the ruins of houſes and in narrow ſtreets, where there was not room to draw up regularly. Brennus, however, ſoon recollected himſelf, and drew off his forces into the camp, with the loſs of a ſmall number. In the night he ordered them to march, and quit the city; and having retreated about eight miles from it, he encamped upon the Gabinian road. Early in the morning Camillus came up with them, his arms dazzling the ſight, and his men full of ſpirits and fire. A ſharp engagement enſued, which laſted a long time; at length the Gauls were routed with great ſlaughter, and their camp taken. Some of thoſe that fled were killed in the purſuit; but the greater part were cut in pieces by the people in the neighbouring towns and villages, who fell upon them as they were diſperſed *.

Thus

* There is reaſon to queſtion the truth of the latter part of this ſtory. Plutarch copied it from Livy. But Polybius repreſents the Gauls as actually receiving the gold from the Romans, and returning in ſafety to their own country; and this is confirmed by Juſtin, Suetonius, and even by Livy himſelf in another part of his hiſtory, x. 16.

Thus was Rome ſtrangely taken, and more ſtrangely recovered, after it had been ſeven months in the poſſeſſion of the barbarians: for they entered it a little after the *Ides*, the fifteenth of July, and were driven out about the *Ides*, the thirteenth of February following. Camillus returned in triumph, as became the deliverer of his loſt country, and the reſtorer of Rome. Thoſe that had quitted the place before the ſiege, with their wives and children, now followed his chariot; and they that had been beſieged in the capitol and were almoſt periſhing with hunger, met the other and embraced them; weeping for joy at this unexpected pleaſure, which they almoſt conſidered as a dream. The prieſts and miniſters of the gods bringing back with them what holy things they had hid or conveyed away when they fled, afforded a moſt deſirable ſpectacle to the people; and they gave them the kindeſt welcome, as if the gods themſelves had returned with them to Rome. Next, Camillus ſacrificed to the gods, and purified the city, in a form dictated by the pontiffs. He rebuilt the former temples and erected a new one to *Aius Loquutius* the *ſpeaker*, or *warner*, upon the very ſpot where the voice from heaven announced in the night to Marcus Ceditius the coming of the barbarians. There was, indeed, no ſmall difficulty in diſcovering the places where the temples had ſtood, but it was effected by the zeal of Camillus and the induſtry of the prieſts.

As it was neceſſary to rebuild the city, which was entirely demoliſhed, an heartleſs deſpondency ſeized the multitude, and they invented pretexts of delay. They were in want of all neceſſary materials, and had more occaſion for repoſe and refreſhment after their ſufferings, than to labour and wear themſelves out, when their bodies were weak and their ſubſtance was gone. They had, therefore, a ſecret attachment to Veii, a city which remained entire, and was provided with every thing. This gave a handle to their demagogues to harangue them, as uſual, in a way agreeable to their inclinations, and made them liſten to ſeditious ſpeeches againſt Camillus; "As if, to gratify his ambition and thirſt of glory, "he would deprive them of a city fit to receive them, "force them to pitch their tents among rubbiſh, and "rebuild a ruin that was like one great funeral-pile; "in order that he might not only be called the general

 "and

" and dictator of Rome, but the founder, too, inſtead " of Romulus, whoſe right he invaded."

On this account, the ſenate, afraid of an inſurrection, would not let Camillus lay down the dictatorſhip within the year, as he deſired, though no other perſon had ever borne that high office more than ſix months. In the mean time they went about to conſole the people, to gain them by careſſes and kind perſuaſions. One while they ſhewed them the monuments and tombs of their anceſtors, then they put them in mind of their temples and holy places, which Romulus and Numa, and the other kings, had conſecrated and left in charge with them. Above all, amidſt the ſacred and awful ſymbols, they took care to make them recollect the freſh human head *, which was found when the foundations of the capitol were dug, and which preſignified that the ſame place was deſtined to be the head of Italy. They urged the diſgrace it would be to extinguiſh again the ſacred fire, which the veſtals had lighted ſince the war, and to quit the city; whether they were to ſee it inhabited by ſtrangers, or a deſolate wild for flocks to feed in. In this moving manner the *patricians* remonſtrated to the people both in public and private; and were, in their turn, much affected by the diſtreſs of the multitude, who lamented their preſent indigence, and begged of them, now they were collected like the remains of a ſhipwreck, not to oblige them to patch up the ruins of a deſolated city, when there was one entire and ready to receive them.

Camillus, therefore, thought proper to take the judgment of the ſenate in a body. And when he had exerted his eloquence in favour of his native country, and others had done the ſame, he put it to the vote, beginning with Lucius Lucretius, whoſe right it was to vote firſt, and who was to be followed by the reſt in their order. Silence was made; and as Lucretius was about to declare himſelf, it happened that a centurion who then commanded the day-guard, as he paſſed the houſe, called with a loud voice to

* This prodigy happened in the reign of Tarquin *the proud*, who undoubtedly muſt have put the head there on purpoſe: for in digging the foundation it was found warm and bleeding, as if juſt ſevered from the body. Upon this, the Romans ſent to conſult the Tuſcan ſoothſayers, who, after vainly endeavouring to bring the preſage to favour their own country, acknowledged that the place where that head was *found* would be the head of all Italy. DIONYS. HAL. lib. iv.

to the enſign, *to ſtop and ſet up his ſtandard there, for that was the beſt place to ſtay in.* Theſe words being ſo ſeaſonably uttered, at a time when they were doubtful and anxious about the event, Lucretius gave thanks to the gods; and embraced the omen; while the reſt gladly aſſented. A wonderful change, at the ſame time, took place in the minds of the people, who exhorted and encouraged each other to the work, and they began to build immediately, not in any order or upon a regular plan, but as inclination or convenience directed. By reaſon of this hurry the ſtreets were narrow and intricate, and the houſes badly laid out; for they tell us both the walls of the city and the ſtreets were built within the compaſs of a year.

The perſons appointed by Camillus to ſearch for and mark out the holy places, found all in confuſion. As they were looking round the *Palatium*, they came to the court of *Mars*, where the buildings, like the reſt, were burnt and demoliſhed by the barbarians; but in removing the rubbiſh and cleaning the place, they diſcovered, under a great heap of aſhes, the augural ſtaff of Romulus. This ſtaff is crooked at one end, and called *lituus*. It is uſed in marking out the ſeveral quarts of the heavens, in any proceſs of divination by the flight of birds, which Romulus was much ſkilled in and made great uſe of. When he was taken out of the world, the prieſts carefully preſerved the ſtaff from defilement, like other holy relicks: And this having eſcaped the fire, when the reſt were conſumed, they indulged a pleaſing hope, and conſidered it as a preſage, that Rome would laſt for ever *.

Before they had finiſhed the laborious taſk of building, a new war broke out. The Æqui, the Volci, and the Latins, all at once invaded their territories, and the Tuſcans laid ſiege to Sutrium, a city in alliance with Rome. The military tribunes too, who commanded the army,

* About this time, the tribunes of the people determined to impeach Q. Fabius, who had violated the law of nations, and thereby provoked the Gauls, and occaſioned the burning of Rome. His crime being notorious, he was ſummoned by C. Martius Rutilus before the aſſembly of the people, to anſwer for his conduct in the embaſſy. The criminal had reaſon to fear the ſevereſt puniſhment; but his relations gave out that he died ſuddenly; which generally happened when the accuſed perſon had courage enough to prevent his condemnation, and the ſhame of a public puniſhment.

army, being ſurrounded by the Latins near Mount Marcius, and their camp in great danger, ſent to Rome to deſire ſuccours; on which occaſion Camillus was appointed dictator the third time.

Of this war there are two different accounts: I begin with the fabulous one. It is ſaid, the Latins either ſeeking a pretence for war, or really inclined to renew their ancient affinity with the Romans, ſent to demand of them a number of free born virgins in marriage. The Romans were in no ſmall perplexity as to the courſe they ſhould take: For, on the one hand, they were afraid of war, as they were not yet re-eſtabliſhed nor had recovered their loſſes; and on the other, they ſuſpected that the Latins only wanted their daughters for hoſtages, though they coloured their deſign with the ſpecial name of marriage. While they were thus embarraſſed, a female ſlave, named Tutula*, or, as ſome call her, Philotis, adviſed the magiſtrates to ſend with her ſome of the handſomeſt and moſt genteel of the maid-ſervants, dreſſed like virgins of good families, and leave the reſt to her. The magiſtrates approving the expedient, choſe a number of female ſlaves proper for her purpoſe, and ſent them richly attired to the Latin camp, which was not far from the city. At night, while the other ſlaves conveyed away the enemies' ſwords, Tutula or Philotis got up into a wild fig-tree of conſiderable height, and having ſpread a thick garment behind, to conceal her deſign from the Latins, held up a torch towards Rome, which was the ſignal agreed upon between her and the magiſtrates, who alone were in the ſecret. For this reaſon the ſoldiers ſallied out in a tumultuous manner, calling upon each other, and haſtened by their officers, who found it difficult to bring them into any order. They made themſelves maſters, however, of the entrenchments, and as the enemy, expecting no ſuch attempt, were aſleep, they took the camp and put the greateſt part of them to the ſword. This happened on the *Nones*, the ſeventh of July, then called *Quintilis*: And on that day they celebrate a feaſt in memory of this action. In the firſt place, they ſally in a crowding and diſorderly manner out of the city, pronouncing aloud the moſt familiar and common names, as Caius, Marcus, Lucius, and

* In the life of Romulus ſhe is called *Tutula*. Macrobius calls her *Tutela*.

and the like; by which they imitate the ſoldiers then calling upon each other in their hurry. Next, the maid-ſervants walk about, elegantly dreſſed, and jeſting on all they meet. They have alſo a kind of fight among themſelves, to expreſs the aſſiſtance they gave in the engagement with the Latins. Then they ſit down to an entertainment, ſhaded with branches of the fig-tree: And that day is called *Nonæ Capratinæ*, as ſome ſuppoſe, on account of the wild fig-tree, from which the maid-ſervant held out the torch; for the Romans call that tree *caprificus*. Others refer the greateſt part of what is ſaid and done on that occaſion to that part of the ſtory of Romulus when he diſappeared, and the darkneſs and tempeſt, or, as ſome imagine, an eclipſe happened. It was on the ſame day, at leaſt, and the day might be called *Nonæ Capratinæ*; for the Romans call a *goat Capra*; and Romulus vaniſhed out of ſight while he was holding an aſſembly of the people at the *Goat's Marſh*, as we have related in his life.

The other account that is given of this war, and approved by moſt hiſtorians, is as follows. Camillus, being appointed dictator the third time, and knowing that the army under the military tribunes was ſurrounded by the Latins and Volſcians, was conſtrained to make levies among ſuch as age had exempted from ſervice. With theſe he fetched a large compaſs about Mount Marcius, and unperceived by the enemy poſted his army behind them; and by lighting many fires ſignified his arrival. The Romans that were beſieged in their camp, being encouraged by this, reſolved to ſally out and join battle. But the Latins and Volſcians kept cloſe within their works, drawing a line of circumvallation with paliſades, becauſe they had the enemy on both ſides, and reſolving to wait for reinforcements from home, as well as for the Tuſcan ſuccours.

Camillus, perceiving this, and fearing that the enemy might ſurround them, as he had ſurrounded them, haſtened to make uſe of the preſent opportunity. As the works of the confederates conſiſted of wood, and the wind uſed to blow hard from the mountains at ſun-riſing, he provided a great quantity of combuſtible matter, and drew out his forces at day-break. Part of them he ordered with loud ſhouts and miſſive weapons to begin the attack on the oppoſite ſide; while he himſelf, at the head

of thoſe that were charged with the fire, watched the proper minute, on that ſide of the works where the wind uſed to blow directly. When the ſun was riſen the wind blew violently; and the attack being begun on the other ſide, he gave the ſignal to his own party, who poured a vaſt quantity of fiery darts and other burning matter into the enemy's fortifications. As the flame ſoon caught hold, and was fed by the paliſades and other timber, it ſpread itſelf into all quarters; and the Latins not being provided with any means of extinguiſhing it, the camp was almoſt full of fire, and they were reduced to a ſmall ſpot of ground. At laſt they were forced to bear down upon that body who were poſted before the camp and ready to receive them ſword in hand. Conſequently very few of them eſcaped; and thoſe that remained in the camp were deſtroyed by the flames, till the Romans extinguiſhed them for the ſake of the plunder.

After this exploit, he left his ſon Lucius in the camp to guard the priſoners and the booty, while he himſelf penetrated into the enemy's country. There he took the city of the Æqui and reduced the Volſci, and then led his army to Sutrium, whoſe fate he was not yet appriſed of, and which he hoped to relieve by fighting the Tuſcans who had ſat down before it. But the Sutrians had already ſurrendered their town, with the loſs of every thing but the clothes they had on; and in this condition he met them by the way, with their wives and children, bewailing their misfortunes. Camillus was extremely moved at ſo ſad a ſpectacle; and perceiving that the Romans wept with pity at the affecting intreaties of the Sutrians, he determined not to defer his revenge, but to march to Sutrium that very day; concluding that men who had juſt taken an opulent city, where they had not left one enemy, and who expected none from any other quarter, would be found in diſorder and off their guard. Nor was he miſtaken in his judgment. He not only paſſed through the country undiſcovered, but approached the gates and got poſſeſſion of the walls before they were aware. Indeed there was none to guard them; for all were engaged in feſtivity and diſſipation. Nay, even when they perceived that the enemy were maſters of the town, they were ſo overcome by their indulgencies, that few endeavoured to eſcape; they were either ſlain in their houſes,

or

or ſurrendered themſelves to the conquerors. Thus the city of Sutrium being twice taken in one day, the new poſſeſſors were expelled, and the old ones reſtored, by Camillus.

By the triumph decreed him on this occaſion, he gained no leſs credit and honour than by the two former. For thoſe of the citizens that envied him, and were deſirous to attribute his ſucceſſes rather to fortune than to his valour and conduct, were compelled by theſe laſt actions, to allow his great abilities and application. Among thoſe that oppoſed him and detracted from his merit, the moſt conſiderable was Marcus Manlius, who was the firſt that repulſed the Gauls, when they attempted the capitol by night, and on that account was ſurnamed *Capitolinus*. He was ambitious to be the greateſt man in Rome, and as he could not by fair means outſtrip Camillus in the race of honour, he took the common road to abſolute power by courting the populace, particularly thoſe that were in debt. Some of the latter he defended, by pleading their cauſes againſt their creditors; and others he reſcued, forcibly preventing their being dealt with according to law: So that he ſoon got a number of indigent perſons about him, who became formidable to the patricians by their inſolent and riotous behaviour in the *forum*.

In this exigency they appointed Cornelius Coſſus † dictator, who named Titus Quintius Capitolinus his general of horſe; and by this ſupreme magiſtrate Manlius was committed to priſon: On which occaſion the people went into mourning; a thing never uſed but in time of great and public calamities. The ſenate, therefore, afraid of an inſurrection, ordered him to be releaſed. But when ſet at liberty, inſtead of altering his conduct, he grew more inſolent and troubleſome, and filled the whole city with faction and ſedition. At that time Camillus was again created a military tribune, and Manlius taken and brought to his trial. But the ſight of the capitol was a great diſadvantage to thoſe that carried on the impeachment. The place where Manlius by night maintained the fight againſt the Gauls, was ſeen from the *forum*; and all that attended were moved with compaſſion

* Vide Liv. lib. vi. cap. ii.

at his ſtretching out his hands towards that place, begging them with tears to remember his achieveme The judges of courſe were greatly embarraſſed, and o adjourned the court, not chooſing to acquit him a ſuch clear proofs of his crime, nor yet able to carry laws into execution in a place which continually remin the people of his ſervices. Camillus, ſenſible of t removed the tribunal without the gate, into the Petel Grove, where there was no proſpect of the capitol. Th the proſecutor brought his charge, and the remembra of his former bravery gave way to the ſenſe which judges had of his preſent crimes. Manlius, therefo was condemned, carried to the capitol, and thrown he long from the rock. Thus the ſame place was the mo ment, both of his glory and his unfortunate end. T Romans, moreover, razed his houſe, and built ther temple to the goddeſs *Moneta*. They decreed likew that for the future no *patrician* ſhould ever dwell in capitol *.

Camillus, who was now nominated military tribu the ſixth time, declined that honour. For, beſides t he was of an advanced age, he was apprehenſive of t effects of envy and of ſome change of fortune, after much glory and ſucceſs. But the excuſe he moſt inſiſt on in public, was, the ſtate of his health, which at t time was infirm. The people, however, refuſing to a cept of that excuſe, cried out, "They did not defi "him to fight either on horſeback or on foot; they on "wanted his counſel and his orders. Thus they forc "him to take the office upon him, and, together wi "Luci

* Leſt the advantageous ſituation of a fortreſs, that commanded t whole city, ſhould ſuggeſt and facilitate the deſign of enſlaving i For Manlius was accuſed of aiming at the ſovereign power. His fa may ſerve as a warning to all ambitious men who want to riſe the ruins of their country; for he could not eſcape or find mercy wi the people, though he produced above four hundred plebeians, whc debts he had paid; though he ſhewed thirty ſuits of armour, t ſpoils of thirty enemies, whom he had ſlain in ſingle combat; thou he had received forty honorary rewards, among which were two mu and eight civic crowns, (C. Servilius, when general of the hor being of the number of citizens whoſe lives he had ſaved;) and thou he had crowned all with the preſervation of the capitol. So inconſtan however, is the multitude, that Manlius was ſcarce dead, when h loſs was generally lamented, and a plague, which ſoon followe aſcribed to the anger of Jupiter againſt the authors of his death.

" Lucius Furius Medullinus, one of his colleagues, to " march immediately againſt the enemy."

Theſe were the people of Præneſte and the Volſci, who with a conſiderable army were laying waſte the country in alliance with Rome. Camillus, therefore, went and encamped over againſt them, intending to prolong the war, that if there ſhould be any neceſſity for a battle, he might be ſufficiently recovered to do his part. But as his colleague Lucius, too ambitious of glory, was violently and indiſcreetly bent upon fighting, and inſpired the other officers with the ſame ardour, he was afraid it might be thought that through envy he withheld from the young officers the opportunity to diſtinguiſh themſelves. For this reaſon he agreed, though with great reluctance, that Lucius ſhould draw out the forces, whilſt he, on account of his ſickneſs*, remained with a handful of men in the camp. But when he perceived that Lucius, who engaged in a raſh and precipitate manner, was defeated, and the Romans put to flight, he could not contain himſelf, but leaped from his bed, and went with his retinue to the gates of the camp. There he forced his way through the fugitives up to the purſuers, and made ſo good a ſtand, that thoſe who had fled to the camp ſoon returned to the charge, and others that were retreating rallied and placed themſelves about him, exhorting each other not to forſake their general. Thus the enemy were ſtopt in the purſuit. Next day he marched out at the head of his army, entirely routed the confederates in a pitched battle, and entering their camp along with them, cut moſt of them in pieces.

After this, being informed that Satricum, a Roman colony, was taken by the Tuſcans, and the inhabitants put to the ſword, he ſent home the main body of his forces, which conſiſted of the heavy-armed, and with a ſelect band of light and ſpirited young men fell upon the Tuſcans that were in poſſeſſion of the city, ſome of whom he put to the ſword, and the reſt were driven out.

Returning to Rome with great ſpoils, he gave a ſignal evidence of the good ſenſe of the Roman people, who entertained no fears on account of the ill health or age of a general that was not deficient in courage or experience,

* Livy ſays, he placed himſelf on an eminence, with a corps de reſerve, *to obſerve the ſucceſs of the battle.*

but made choice of him, infirm and reluctant as he w
rather than of thoſe young men that wanted and ſolicit
the command. Hence it was, that upon the news of t
revolt of the Tuſculans, Camillus was ordered to mar
againſt them, and to take with him only one of his fi
colleagues. Though they all deſired and made inter
for the commiſſion, yet, paſſing the reſt by, he pitch
upon Lucius Furius, contrary to the general expectatio
for this was the man who but juſt before, againſt t
opinion of Camillus, was ſo eager to engage, and l
the battle. Yet, willing, it ſeems, to draw a veil ov
his misfortune and to wipe off his diſgrace, he was gen
rous enough to give him the preference *.

When the Tuſculans perceived that Camillus was co
ing againſt them, they attempted to correct their error
artful management. They filled the fields with huſban
men and ſhepherds, as in time of profound peace; th
left their gates open, and ſent their children to ſchool
before. The tradeſmen were found in their ſhops en
ployed in their reſpective callings, and the better ſort
citizens walking in the public places in their uſual dre
Mean while the magiſtrates were buſily paſſing to and fr
to order quarters for the Romans; as if they expected
danger and were conſcious of no fault. Though the
arts could not alter the opinion Camillus had of the
revolt, yet their repentance diſpoſed him to compaſſio
He ordered them, therefore, to go to the ſenate of Ron
and beg pardon: and when they appeared there as ſu
pliants, he uſed his intereſt to procure their forgivenes
and a grant of the privileges of Roman citizens † b
ſides. Theſe were the principal actions of his ſixth tr
buneſhip.

Afte

* This choice of Camillus had a different motive from what Pl
tarch mentions. He knew that Furius, who had felt the ill effec
of a precipitate conduct, would be the firſt man to avoid ſuch a co
duct for the future.

† He was only a Roman citizen, in the moſt extenſive ſignific
tion of the words, who had a right of having an houſe in Rome,
giving his vote in the Comitia, and of ſtanding candidate for any o
fice; and who, conſequently, was incorporated into one of the tribe
The freedmen in the times of the republic were excluded from dign
ties: and of the municipal towns and Roman colonies, which enjoye
he right of citizenſhip, ſome had, and ſome had not, the right
ſuffrage and of promotion to offices in Rome.

After this, Licinius Stolo raiſed a great ſedition in the ſtate; putting himſelf at the head of the people, who inſiſted that of the two conſuls one ſhould be a plebeian. Tribunes of the people were appointed, but the multitude would ſuffer no election of conſuls to be held *. As this want of chief magiſtrates was likely to bring on ſtill greater troubles, the ſenate created Camillus dictator the fourth time, againſt the conſent of the people, and not even agreeable to his own inclination †. For he was unwilling to ſet himſelf againſt thoſe perſons, who, having been often led on by him to conqueſt, could with great truth affirm, that he had more concern with them in the military way, than with the patricians in the civil; and at the ſame time was ſenſible that the envy of thoſe very patricians induced them now to promote him to that high ſtation, that he might oppreſs the people if he ſucceeded, or be ruined by them if he failed in his attempt. He attempted, however, to obviate the preſent danger, and as he knew the day on which the tribunes intended to propoſe their law, he publiſhed a general muſter, and ſummoned the people from the *forum* into the field, threatening to ſet heavy fines upon thoſe that ſhould not obey. On the other hand, the tribunes of the people oppoſed him with menaces, ſolemnly proteſting they would fine him fifty thouſand *drachmas*, if he did not permit the people to put their bill to the vote. Whether it was that he was afraid of a ſecond condemnation and baniſhment, which would but ill ſuit him, now he was grown old and covered with glory, or whether he thought he could not get the better of the people, whoſe violence was equal to

* This confuſion laſted five years; during which the tribunes of the people prevented the Comitia from being held, which were neceſſary for the election of the chief magiſtrates. It was occaſioned by a trifling accident. Fabius Ambuſtus having married his eldeſt daughter to Servius Sulpicius, a patrician, and at this time military tribune, and the younger to Licinius Stolo, a rich plebeian; it happened that while the younger ſiſter was paying a viſit to the elder, Sulpicius came home from the forum, and his lictors, with the ſtaff of the faſces, thundered at the door. The younger ſiſter being frightened at the noiſe, the elder laughed at her, as a perſon quite ignorant of high life. This affront greatly afflicted her; and her father, to comfort her, bid her not be uneaſy, for ſhe ſhould ſoon ſee as much ſtate at her own houſe as had ſurpriſed her at her ſiſter's.

† The year of Rome 383.

their power, for the preſent he retired to his own houſe; and ſoon after, under pretence of ſickneſs, reſigned the dictatorſhip *. The ſenate appointed another dictator, who, having named for his general of horſe that very Stolo who was leader of the ſedition, ſuffered a law to be made that was extremely diſagreeable to the patricians. It provided that no perſon whatſoever ſhould poſſeſs more than five hundred acres of land. Stolo having carried his point with the people, flouriſhed greatly for a while: but not long after being convicted of poſſeſſing more than the limited number of acres, he ſuffered the penalties of his own law.

The moſt difficult part of the diſpute, and that which they began with, namely, concerning the election of conſuls, remained ſtill unſettled, and continued to give the ſenate great uneaſineſs; when certain information was brought that the Gauls were marching again from the coaſts of the Adriatic, with an immenſe army towards Rome. With this news came an account of the uſual effects of war, the country laid waſte, and ſuch of the inhabitants as could not take refuge in Rome diſperſed about the mountains. The terror of this put a ſtop to the ſedition; and the moſt popular of the ſenators uniting with the people, with one voice created Camillus dictator the fifth time. He was now very old, wanting little of fourſcore; yet, ſeeing the neceſſity and danger of the times, he was willing to riſk all inconveniencies, and, without alleging any excuſe, immediately took upon him the command, and made the levies. As he knew the chief force of the barbarians lay in their ſwords, which they managed without art or ſkill, furiouſly ruſhing in, and aiming chiefly at the head and ſhoulders, he furniſhed moſt of his men with helmets of well-poliſhed iron, that the ſwords might either break or glance aſide; and round the borders of their ſhields he drew a plate of braſs, becauſe the wood of itſelf could not reſiſt the ſtrokes. Beſide this, he taught them to avail themſelves of long pikes, by

* He pretended to find ſomething amiſs in the auſpices which were taken when he was appointed.

† It was eleven years after. Popilius Lænas fined him ten thouſand ſeſterces for being poſſeſſed of a thouſand acres of land, in conjunction with his ſon, whom he had emancipated for that purpoſe. *Liv. lib. vii. c. 16.*

by puſhing with which they might prevent the effect of the enemy's ſwords.

When the Gauls were arrived at the river Anio with their army, encumbered with the vaſt booty they had made, Camillus drew out his forces, and poſted them upon a hill of eaſy aſcent, in which were many hollows, ſufficient to conceal the greateſt part of his men, while thoſe that were in ſight ſhould ſeem through fear to have taken advantage of the higher grounds. And the more to fix this opinion in the Gauls, he oppoſed not the depredations committed in his ſight, but remained quietly in the camp he had fortified, while he had beheld part of them diſperſed in order to plunder, and part indulging themſelves, day and night, in drinking and revelling. At laſt, he ſent out the light-armed infantry before day, to prevent the enemy's drawing up in a regular manner, and to harraſs them by ſudden ſkirmiſhing as they iſſued out of their trenches; and as ſoon as it was light he led down the heavy-armed, and put them in battle-array upon the plain, neither few in number nor diſheartened, as the Gauls expected, but numerous and full of ſpirits.

This was the firſt thing that ſhook their reſolution, for they conſidered it as a diſgrace to have the Romans the aggreſſors. Then the light-armed falling upon them before they could get into order and rank themſelves by companies, preſſed them ſo warmly, that they were obliged to come in great confuſion to the engagement. Laſt of all, Camillus leading on the heavy-armed, the Gauls with brandiſhed ſwords haſtened to fight hand to hand; but the Romans meeting the ſtrokes with their pikes, and receiving them on that part that was guarded with iron, ſo turned their ſwords, which were thin and ſoft tempered, that they were ſoon bent almoſt double; and their ſhields were pierced and weighed down with the pikes that ſtuck in them. They, therefore, quitted their own arms, and endeavoured to ſeize thoſe of the enemy, and to wreſt their pikes from them. The Romans ſeeing them naked, now began to make uſe of their ſwords, and made great carnage among the foremoſt ranks. Mean time the reſt took to flight, and were ſcattered along the plain; for Camillus had before-hand ſecured the heights; and, as in confidence of victory they had left their camp unfortified, they knew it would be taken with eaſe.

This battle is ſaid to have been fought thirteen years after the taking of Rome *; and in conſequence of this ſucceſs, the Romans laid aſide, for the future, the diſmal apprehenſions they had entertained of the barbarians. They had imagined, it ſeems, that the former victory they had gained over the Gauls, was owing to the ſickneſs that prevailed in their army, and to other unforeſeen accidents, rather than to their own valour: and ſo great had their terror been formerly, that they had made a law, *that the prieſts ſhould be exempted from military ſervice, except in caſe of an invaſion from the Gauls.*

This was the laſt of Camillus's martial exploits. For the taking of Velitræ was a direct conſequence of this victory, and it ſurrendered without the leaſt reſiſtance. But the greateſt conflict he ever experienced in the ſtate, ſtill remained: For the people were harder to deal with ſince they returned victorious, and they inſiſted that one of the conſuls ſhould be choſen out of their body, contrary to the preſent conſtitution. The ſenate oppoſed them, and would not ſuffer Camillus to reſign the dictatorſhip, thinking they could better defend the rights of the nobility under the ſanction of his ſupreme authority. But one day, as Camillus was ſitting in the *forum*, and employed in the diſtribution of juſtice, an officer, ſent by the tribunes of the people, ordered him to follow him, and laid his hand upon him, as if he would ſeize and carry him away. Upon this ſuch a noiſe and tumult was raiſed in the aſſembly, as never had been known; thoſe that were about Camillus thruſting the plebeian officer down from the tribunal, and the populace calling out to drag the dictator from his ſeat. In this caſe Camillus was much embarraſſed; he did not, however, reſign the dictatorſhip, but led off the patricians to the ſenate-houſe. Before he entered it, he turned towards the capitol, and prayed to the gods to put a happy end to the preſent diſturbances, ſolemnly vowing to build a temple to *Concord*, when the tumult ſhould be over.

In the ſenate there was a diverſity of opinions and great debates. Mild and popular counſels, however, prevailed,

* This battle was fought, not thirteen, but twenty-three years after the taking of Rome.

prevailed, which allowed one of the conſuls to be a plebeian *. When the dictator announced this decree to the people, they received it with great ſatisfaction, as it was natural they ſhould; they were immediately reconciled to the ſenate, and conducted Camillus home with great applauſe. Next day the people aſſembled, and voted that the temple which Camillus had vowed to *Concord*, ſhould, on account of this great event, be built on a ſpot that fronted the *forum* and place of aſſembly. To thoſe feaſts which are called *latin* they added one day more, ſo that the whole was to conſiſt of four days; and for the preſent they ordained that the whole people of Rome ſhould ſacrifice with garlands on their heads. Camillus then held an aſſembly for the election of conſuls, when Marcus Æmilius was choſen out of the nobility, and Lucius Sextius from the commonalty, the firſt plebeian that ever attained that honour.

This was the laſt of Camillus's tranſactions. The year following a peſtilence viſited Rome, which carried off a prodigious number of the people, moſt of the magiſtrates, and Camillus himſelf. His death could not be deemed premature, on account of his great age and the offices he had borne, yet was he more lamented than all the reſt of the citizens who died of that diſtemper.

* The people having gained this point, the conſulate was revived, and the military tribuneſhip laid aſide for ever. But at the ſame time the patricians procured the great privilege that a new officer, called *prætor*, ſhould be appointed, who was to be always one of their body. The conſuls had been generals of the Roman armies, and at the ſame time judges of civil affairs, but as they were often in the field, it was thought proper to ſeparate the latter branch from their office, and appropriate it to a judge with the title of *prætor*, who was to be next in dignity to the conſuls. About the year of Rome 501, another *prætor* was appointed, to decide the differences among foreigners. Upon the taking of Sicily and Sardinia two more *prætors* were created, and as many more upon the conqueſt of Spain.

PERICLES.

WHEN Cæſar happened to ſee ſome ſtrangers at Rome carrying young dogs and monkeys in their arms, and fondly careſſing them, he aſked, "Whether the women in their country never bore any children;" thus reproving with a proper ſeverity thoſe who laviſh upon brutes that natural tenderneſs which is due only to mankind. In the ſame manner we muſt condemn thoſe who employ that curioſity and love of knowledge which nature has implanted in the human ſoul, upon low and worthleſs objects, while they neglect ſuch as are excellent and uſeful. Our ſenſes, indeed, by an effect almoſt mechanical, are paſſive to the impreſſion of outward objects, whether agreeable or offenſive: but the mind, poſſeſſed of a ſelf-directing power, may turn its attention to whatever it thinks proper. It ſhould, therefore, be employed in the moſt uſeful purſuits, not barely in contemplation, but in ſuch contemplation as may nouriſh its faculties. For as that colour is beſt ſuited to the eye, which by its beauty and agreeableneſs, at the ſame time both refreſhes and ſtrengthens the ſight, ſo the application of the mind ſhould be directed to thoſe ſubjects, which through the channel of pleaſure may lead us to our proper happineſs. Such are the works of virtue. The very deſcription of theſe, inſpires us with emulation, and a ſtrong deſire to imitate them; whereas in other things, admiration does not always lead us to imitate what we admire; but on the contrary, while we are charmed with the work, we often deſpiſe the workman. Thus we are pleaſed with perfumes and purple, while dyers and perfumers appear to us in the light of mean mechanics.

Antiſthenes *, therefore, when he was told that Iſmenias played excellently upon the flute, anſwered properly enough, "Then he is good for nothing elſe; otherwiſe "he would not have played ſo well." Such alſo was Philip's ſaying to his ſon, when at a certain entertainment

* Antiſthenes was a diſciple of Socrates, and founder of the ſect of the Cynics.

ment he ſang in a very agreeable and ſkilful manner, "Are not you aſhamed to ſing ſo well?" It is enough for a prince to beſtow a vacant hour upon hearing others ſing, and he does the muſes ſufficient honour, if he attends the performances of thoſe who excel in their arts.

If a man applies himſelf to ſervile or mechanic employments, his induſtry in thoſe things is a proof of his inattention to nobler ſtudies. No young man of noble birth or liberal ſentiments, from ſeeing the Jupiter at Piſa, would deſire to be Phidias, or from the ſight of the Juno at Argos, to be Polycletus; or Anacreon, or Philemon, or Archilochus, though delighted with their poems *. For though a work may be agreeable, yet eſteem of the author is not the neceſſary conſequence. We may therefore conclude, that things of this kind which excite not a ſpirit of emulation, nor produce any ſtrong impulſe or deſire to imitate them, are of little uſe to the beholders. But virtue has this peculiar property, that at the ſame time that we admire her conduct, we long to copy the example. The goods of fortune we wiſh to enjoy, virtue we deſire to practiſe; the former we are glad to receive from others, the latter we are ambitious that others ſhould receive from us. The beauty of goodneſs has an attractive power; it kindles in us at once an active principle; it forms our manners, and influences our deſires, not only when repreſented in a living example, but even in an hiſtorical deſcription.

For this reaſon we choſe to proceed in writing the lives of great men, and have compoſed this tenth book, which contains the life of Pericles, and that of Fabius Maximus who carried on the war againſt Hannibal; men who reſembled each other in many virtues, particularly in juſtice and moderation, and who effectually ſerved their reſpective commonwealths, by patiently enduring the injurious and capricious treatment they received from their colleagues

* This ſeems to be ſomewhat inconſiſtent with that reſpect and eſteem, in which the noble arts of poetry and ſculpture were held in ancient Greece and Rome, and with that admiration which the proficients in thoſe arts always obtain among the people. But there was ſtill a kind of jealouſy between the poets and philoſophers, and our philoſophical biographer ſhews pretty clearly by the Platonic parade of this introduction, that he would magnify the latter at the expence of the former.

leagues and their countrymen. Whether we are right our judgment or not, will be eaſy to ſee in the wo itſelf.

Pericles was of the tribe of Acamantis, and of the wa of Cholargia. His family was one of the moſt conſid able in Athens both by the father and mother's ſi His father Xanthippus, who defeated the king of Perſi generals at Mycale, married Agariſte, the niece of Cli henes, who expelled the family of Piſiſtratus, aboliſh the tyranny, enacted laws, and eſtabliſhed a form of g vernment tempered in ſuch a manner as tended to un nimity among the people, and the ſafety of the ſta She dreamed that ſhe was delivered of a lion, and a fe days after brought forth Pericles. His perſon in oth reſpects was well turned, but his head was diſproportio ably long. For this reaſon almoſt all his ſtatues have t head covered with a helmet, the ſtatuaries chooſing, ſuppoſe, to hide that defect. But the Athenian poe called him Schinocephalus or *onion-head*, for the wo *ſchinos* is ſometimes uſed inſtead of *ſcilla* a *ſea-onion*. Cr tinus, the comic writer, in his play called *Chirones*, h this paſſage.

> FACTION receiv'd old TIME to her embraces;
> Hence came a tyrant-ſpawn, on earth called Pericles,
> In heaven the *head-compeller*.

And again in his *Nemeſis* he thus addreſſes him,

> Come, bleſſed Jove *, the high and mighty HEAD,
> The friend of hoſpitality!

And Teleclides ſays,

> Now, in a maze of thought, he ruminates
> On ſtrange expedients, while his HEAD, depreſs'd
> With its own weight, ſinks on his knees: and now
> From the vaſt caverns of his brain burſt forth
> Storms and fierce thunders.

An

* Pericles (as Plutarch afterwards obſerves) was called *Olympi* or Jupiter. The poet here addreſſes him under that character wit the epithet of μακαρις, which ſignifies *bleſſed*, but may alſo ſignif *great-headed*. In our language we have no word with ſuch a doubl meaning. Juſt above, he is called *Cephalegeretes*, *head-compeller*, (as i his head was an aſſemblage of many heads) inſtead of *Nephelegeretes* *cloud-compeller*, a common epithet of Jupiter.

And Eupolis, in his *Demi*, aſking news of all the great orators, whom he repreſented as aſcending from the ſhades below, when Pericles comes up laſt, cries out,

> Head of the tribes that haunt thoſe ſpacious realms,
> Does he aſcend?

Moſt writers agree, that the maſter who taught him muſic was called Damon, the firſt ſyllable of whoſe name they tell us, is to be pronounced ſhort: but Ariſtotle informs us, that he learned that art of Pythoclides. As for Damon, he ſeems to have been a politician, who under the pretence of teaching muſic, concealed his great abilities from the vulgar: and he attended Pericles as his tutor and aſſiſtant in politics, in the ſame manner as a maſter of the gymnaſtic art attends a young man to fit him for the ring. However, Damon's giving leſſons upon the harp was diſcovered to be a mere pretext, and, as a buſy politician and friend to tyranny, he was baniſhed by the oſtraciſm. Nor was he ſpared by the comic poets. One of them, named Plato, introduces a perſon addreſſing him thus,

> Inform me, Damon, firſt, does fame ſay true?
> And waſt thou really *Pericles's Chiron* *?

Pericles alſo attended the lectures of Zeno of Elea †, who in natural philoſophy, was a follower of Parmenides, and, who, by much practice in the art of diſputing, had learned to confound and ſilence all his opponents; as Timon the Phliaſian declares in theſe verſes,

Have

* The word *Chiron* again is ambiguous, and may either ſignify, *waſt thou præceptor to* Pericles? or, *waſt thou more wicked than* Pericles?

† This Zeno was of Elea, a town of Italy, and a Phocian colony; and muſt be carefully diſtinguiſhed from Zeno the founder of the ſect of the Stoics. The Zeno here ſpoken of was reſpectable for attempting to rid his country of a tyrant. The tyrant took him, and cauſed him to be pounded to death in a mortar. But his death accompliſhed what he could not effect in his life-time: for his fellow-citizens were ſo much incenſed at the dreadful manner of it, that they fell upon the tyrant and ſtoned him. As to his arguments, and thoſe of his maſter Parmenides, pretended to be ſo invincible, one of them was to prove there can be no ſuch thing as motion, ſince a thing can neither move in the place where it is, nor in the place where it is not. But this ſophiſm is eaſily refuted; for motion is the paſſing of a thing or perſon INTO a new part of ſpace.

Have you not heard of Zeno's mighty powers,
Who could change ſides, yet changing triumph'd ſtill
In the tongue's wars.

But the philoſopher with whom he was moſt intimately acquainted, who gave him that force and ſublimity of ſentiment ſuperior to all the demagogues, who, in ſhort, formed him to that admirable dignity of manners, was Anaxagoras the Clazomenian. This was he whom the people of thoſe times called *nous* or *intelligence*, either in admiration of his great underſtanding and knowledge of the works of nature, or becauſe he was the firſt who clearly proved, that the univerſe owed its formation, neither to chance nor neceſſity, but to a pure and unmixed MIND, who ſeparated the homogeneous parts from the other with which they were confounded.

Charmed with the company of this philoſopher, and inſtructed by him in the ſublimeſt ſciences, Pericles acquired not only an elevation of ſentiment, and a loftineſs and purity of ſtyle, far removed from the low expreſſion of the vulgar, but likewiſe a gravity of countenance which relaxed not into laughter, a firm and even tone of voice, an eaſy deportment, and a decency of dreſs, which no vehemence of ſpeaking ever put into diſorder. Theſe things, and others of the like nature, excited admiration in all that ſaw him.

Such was his conduct, when a vile and abandoned fellow loaded him a whole day with reproaches and abuſe; he bore it with patience and ſilence, and continued in public for the deſpatch of ſome urgent affairs. In the evening he walked ſoftly home, this impudent wretch following, and inſulting him all the way with the moſt ſcurrilous language. And as it was dark when he came to his own door, he ordered one of his ſervants to take a torch and light the man home. The poet Ion, however, ſays he was proud and ſupercilious in converſation, and that there was a great deal of vanity and contempt of others, mixed with his dignity of manner: on the other hand he highly extols the civility, complaiſance, and politeneſs of Cimon. But to take no farther notice of Ion, who perhaps would not have any great excellence appear, without a mixture of ſomething ſatirical, as it was in the ancient

ancient tragedy*; Zeno desired those that called the gravity of Pericles pride and arrogance, to be proud the same way; telling them, the very acting of an excellent part might insensibly produce a love and real imitation of it.

These were not the only advantages which Pericles gained by conversing with Anaxagoras. From him he learned to overcome those terrors which the various phænomena of the heavens raise in those who know not their causes, and who entertain a tormenting fear of the gods by reason of that ignorance. Nor is there any cure for it but the study of nature, which instead of the frightful extravagancies of superstition, implants in us a sober piety supported by a rational hope.

We are told, there was brought to Pericles, from one of his farms, a ram's head with only one horn; and Lampo the soothsayer observing that the horn grew strong and firm out of the middle of the forehead, declared, that the two parties in the state, namely those of Thucydides and Pericles, would unite, and invest the whole power in him with whom the prodigy was found; but Anaxagoras having dissected the head, shewed that the brain did not fill the whole cavity, but had contracted itself into an oval form, and, pointed directly to that part of the skull whence the horn took its rise. This procured Anaxagoras great honour with the spectators; and Lampo was no less honoured for his prediction, when, soon after, upon the fall of Thucydides, the administration was put entirely into the hands of Pericles.

But, in my opinion, the philosopher and the diviner may well enough be reconciled, and both be right; the one discovering the cause and the other the end. It was the business of the former to account for the appearance, and to consider how it came about; and of the latter to shew,

* Tragedy at first was only a chorus in honour of Bacchus. Persons dressed like satyrs were the performers, and they often broke out into the most licentious raillery. Afterwards, when tragedy took a graver turn, something of the former drollery was still retained, as in that which we call tragi-comedy. In time, serious characters and events became the subject of tragedy, without that mixture; but even then, after exhibiting three or four serious tragedies, the poets used to conclude their contention for the prize, with a satirical one: Of this sort is the Cyclops of Euripides, and the only one remaining.

ſhew why it was ſo formed, and what it portended. Thoſe who ſay, that when the cauſe is found out the prodigy ceaſes, do not conſider, that if they reject ſuch ſigns as are preternatural, they muſt alſo deny that artificial ſigns are of any uſe: the clattering of braſs quoits* the light of beacons, and the ſhadow of a ſun-dial, have all of them their proper natural cauſes, and yet each has another ſignification. But perhaps this queſtion might be more properly diſcuſſed in another place.

Pericles in his youth ſtood in great fear of the people. For in his countenance he was like Piſiſtratus the tyrant, and he perceived the old men were much ſtruck with the farther reſemblance in the ſweetneſs of his voice, the volubility of his tongue, and the roundneſs of his periods. As, he was moreover of a noble family and opulent fortune, and his friends were the moſt conſiderable men in the ſtate, he dreaded the ban of oſtraciſm, and therefore intermeddled not with ſtate-affairs, but behaved with great courage and intrepidity in the field. However, when Ariſtides was dead, Themiſtocles baniſhed, and Cimon much employed in expeditions at a diſtance from Greece, Pericles engaged in the adminiſtration. He choſe rather to ſolicit the favour of the multitude and the poor, than of the rich and the few, contrary to his natural diſpoſition, which was far from inclining him to court popularity.

It ſeems he was apprehenſive of falling under the ſuſpicion of aiming at the ſupreme power, and was ſenſible beſide

* The clattering of braſs quoits or plates was ſometimes a military ſignal among the Grecians. Among the Romans it was a ſignal to call the wreſtlers to the ring.

† The popular party in Athens were continually making efforts againſt thoſe ſmall remains of power which were yet in the hands of the nobility. As Pericles could not lead the party of the nobles, becauſe Cimon, by the dignity of his birth, the luſtre of his actions and the largeneſs of his eſtate, had placed himſelf at their head; he had no other reſource than to court the populace. And he flattered their favourite paſſion in the moſt agreeable manner, by leſſening the power and privileges of the court of Areopagus, which was the chief ſupport of the nobility, and indeed of the whole ſtate. Thus the bringing of almoſt all cauſes before the tribunal of the people, the multiplying of gratuities, which were only another word for bribes, and the giving the people a taſte for expenſive pleaſures, cauſed the downfall of the Athenian commonwealth; though the perſonal abilities of Pericles ſupported it during his time.

besides that Cimon was attached to the nobility, and extremely beloved by persons of the highest eminence; and therefore, in order to secure himself, and to find resources against the power of Cimon, he studied to ingratiate himself with the common people. At the same time he entirely changed his manner of living. He appeared not in the streets, except when he went to the forum or the senate house. He declined the invitations of his friends, and all social entertainments and recreations; insomuch that in the whole time of his administration, which was a considerable length, he never went to sup with any of his friends, but once, which was at the marriage of his nephew Euryptolemus, and he staid there only until the ceremony of libation was ended. He considered that the freedom of entertainments takes away all distinction of office, and that dignity is but little consistent with familiarity. Real and solid virtue, indeed, the more it is seen, the more glorious it appears; and there is nothing in a good man's conduct, as a magistrate, so great in the eye of the public, as is the general course of his behaviour in private to his most intimate friends. Pericles, however, took care not to make his person cheap among the people, and appeared among them only at proper intervals: Nor did he speak to all points that were debated before them, but reserved himself, like the Salaminian galley *, (as Critolaus says) for greater occasions; despatching business of less consequence by other orators with whom he had an intimacy. One of these, we are told, was Ephialtes, who, according to Plato, overthrew the power of the council of Areopagus, by giving the citizens a large and intemperate draught of liberty. On which account the comic writers speak of the people of Athens, as of a horse wild and unmanaged,

———which listens to the reins no more,
But in his madd'ning course bears headlong down
The very friends that feed him.

* The Salaminian galley was a consecrated vessel which the Athenians never made use of but on extraordinary occasions. They sent it, for instance, for a general whom they wanted to call to account, or with sacrifices to Apollo, or some other deity.

† The former English translator takes no manner of notice of δακνειν την Ευβοιαν και ταις νησοις επιπηδαν, bites Eubœa, and insulte

Pericles, deſirous to make his language a proper vehicle for his ſublime ſentiments, and to ſpeak in a manner that became the dignity of his life, availed himſelf greatly of what he had learned of Anaxagoras; adorning his eloquence with the rich colours of philoſophy. For, adding (as the divine Plato expreſſes it) the loftineſs of imagination, and all commanding energy, with which philoſophy ſupplied him, to his native powers of genius, and making uſe of whatever he found to his purpoſe, in the ſtudy of nature, to dignify the art of ſpeaking, he far excelled all other orators *. Hence he is ſaid to have gained the ſurname of *Olympius*; though ſome will have it to have been from the edifices with which he adorned the city; and others, from his high authority both in peace and war. There appears, indeed, no abſurdity in ſuppoſing that all theſe things might contribute to that glorious diſtinction. Yet the ſtrokes of ſatire, both ſerious and ludicrous, in the comedies of thoſe times, indicate that this title was given him chiefly on account of his eloquence. For they tell us that in his harangues he thundered and lightened, and that his tongue was armed with thunder. Thucydides, the ſon of Mileſius, is ſaid to have given a pleaſant account of the force of his eloquence. Thucydides was a great and reſpectable man, who for a long time oppoſed the meaſures of Pericles: And when Archidamus, one of the kings of Lacedæmon, aſked him, "Which was the beſt "wreſtler, Pericles, or he?" he anſwered, "When I "throw him, he ſays he was never down, and he per-"ſuades the very ſpectators to believe ſo."

Yet ſuch was the ſolicitude of Pericles when he had to ſpeak in public, that he always firſt addreſſed a prayer to the gods †, "That not a word might unawares eſcape "him unſuitable to the occaſion." He left nothing in writing

ſults the iſlands; though the paſſage is pregnant with ſenſe. Athens, in the wantonneſs of power, inſulted Eubœa, which was her granary, and the Ægean iſlands, which contributed greatly to her commerce and her wealth.

* Plato obſerves, on the ſame occaſion, that an orator as well as a phyſician ought to have a general knowledge of nature.

† Quintilian ſays, he prayed, that not a word might eſcape him diſagreeable to the people. And this is the more probable account of the matter, becauſe (according to Suidas) Pericles wrote down his orations before he pronounced them in public; and, indeed was the firſt who did ſo.

writing, but ſome public decrees; and only a few of his ſayings are recorded. He uſed to ſay (for inſtance) that "The iſle of Ægina ſhould not be ſuffered to remain an "eye-ſore to the Piræus:" and that "He ſaw a war "approaching from Peleponneſus." And when Sophocles, who went in joint command with him upon an expedition at ſea, happened to praiſe the beauty of a certain boy, he ſaid, "A general, my friend, ſhould not "only have pure hands, but pure eyes." Steſimbrotus produces this paſſage from the oration which Pericles pronounced in memory of thoſe Athenians who fell in the Samian war, "They are become immortal like the "gods: For the gods themſelves are not viſible to us; "but from the honours they receive, and the happineſs "they enjoy, we conclude they are immortal; and ſuch "ſhould thoſe brave men be who die for their country."

Thucydides repreſents the adminiſtration of Pericles as favouring ariſtocracy, and tells us that, though the government was called democratical, it was really in the hands of one who had engroſſed the whole authority.—Many other writers likewiſe inform us, that by him the people were firſt indulged with a diviſion of lands, were treated at the public expence with theatrical diverſions, and were paid for the moſt common ſervices to the ſtate. As this new indulgence from the government was an impolitic cuſtom, which rendered the people expenſive and luxurious, and deſtroyed that frugality and love of labour which ſupported them before, it is proper that we ſhould trace the effect to its cauſe, by a retroſpect into the circumſtances of the republic.

At firſt, as we have obſerved, to raiſe himſelf to ſome ſort of equality with Cimon, who was then at the height of glory, Pericles made his court to the people. And as Cimon was his ſuperior in point of fortune, which he employed in relieving the poor Athenians, in providing victuals every day for the neceſſitous, and clothing the aged; and, beſides this, levelled his fences with the ground, that all might be at liberty to gather his fruit; Pericles had recourſe to the expedient of dividing the public treaſure; which ſcheme, as Ariſtotle informs us, was propoſed to him by Demonides of Jos * Accordingly, by

* Jos was one of the iſles called Sporades, in the Ægean ſea, and celebrated for the tomb of Homer. But ſome learned men are of opinion,

ſupplying the people with money for the public dive ſions, and for their attendance in courts of judicature and by other penſions and gratuities, he ſo inveigl them as to avail himſelf of their intereſt againſt the cou cil of the Areopagus, of which he had no right to be member, having never had the fortune to be choſen *arch Theſmothetes*, *King of the ſacred rites*, or *Polemarch*. F perſons were of old appointed to theſe offices by lot; a ſuch as had diſcharged them well, and ſuch only, we admitted as judges in the Areopagus. Pericles, therefo by his popularity raiſed a party againſt that council, an by means of Ephialtes, took from them the cognizance many cauſes that had been under their juriſdiction. I likewiſe cauſed Cimon to be baniſhed by the *Oſtraciſm*, an enemy to the people †, and a friend to the Lacedæm nians: a man who in birth and fortune had no ſuperi who had gained very glorius victories over the barb rians, and filled the city with money and other ſpoi as we have related in his life. Such was the author of Pericles with the common people.

The term of Cimon's baniſhment, as it was by *Oſt ciſm*, was limited by law to ten years. Mean time, t Lacedæmonians with a great army entered the territ of Tanagra, and the Athenians immediately marchi out againſt them, Cimon returned, and placed himſelf the ranks with thoſe of his tribe, intending by his de to wipe off the aſperſion of favouring the Lacedæmo ans, and to venture his life with his countrymen; but a combination of the friends of Pericles he was repul

opinion that inſtead of Ἰηθὲν, we ſhould read Οἰηθὲν, and that De nides was not of the iſland of Jos, but of Oia, which was a boro in Attica.

* There were ſeveral courts of judicature in Athens, compoſ a certain number of the citizens; who ſometimes received one *ob* each for every cauſe they tried; and ſometimes men who aime popularity procured this fee to be increaſed.

† His treaſon againſt the ſtate was pretended to conſiſt in recei preſents or other gratifications from the Macedonians, whereb was prevailed on to let ſlip the opportunity he had to enlarge Athenian conqueſts, after he had taken the gold mines of Thrac Cimon anſwered, that he had proſecuted the war to the utmo his power againſt the Thracians and their other enemies; but he had made no inroads into Macedonia, becauſe he did not conc that he was to act as a public enemy to mankind.

as an exile. This ſeems to have been the cauſe that Pericles exerted himſelf in a particular manner in that battle, and expoſed his perſon to the greateſt dangers. All Cimon's friends, whom Pericles had accuſed as accomplices in his pretended crime, fell honourably that day together: And the Athenians, who were defeated upon their own borders, and expected a ſtill ſharper conflict in the ſummer, grievouſly repented of their treatment of Cimon, and longed for his return. Pericles, ſenſible of the people's inclinations, did not heſitate to gratify them, but himſelf propoſed a decree for recalling Cimon; and, at his return, a peace was agreed upon through his mediation. For the Lacedæmonians had a particular regard for him, as well as averſion for Pericles and the other demagogues. But ſome authors write, that Pericles did not procure an order for Cimon's return, till they had entered into a private compact, by means of Cimon's ſiſter Elpinice, that Cimon ſhould have the command abroad, and with two hundred galleys lay waſte the king of Perſia's dominions, and Pericles have the direction of affairs at home. A ſtory goes, that Elpinice before this, had ſoftened the reſentment of Pericles againſt Cimon, and procured her brother a milder ſentence than that of death. Pericles was one of thoſe appointed by the people to manage the impeachment; and when Elpinice addreſſed him as a ſuppliant, he ſmiled and ſaid, "You are old, Elpinice; much too old to ſoli-"cit in ſo weighty an affair." However, he roſe up but once to ſpeak, barely to acquit himſelf of his truſt, and did not bear ſo hard upon Cimon as the reſt of his accuſers *. Who then can give credit to Idomeneus, when he ſays, that Pericles cauſed the orator Ephialtes, his friend and aſſiſtant in the adminiſtration, to be aſſaſſinated, through jealouſy and envy of his great character? I know not where he met with this calumny, which he vents with great bitterneſs againſt a man, not indeed, in all reſpects irreproachable, but who certainly had ſuch a greatneſs of mind, and high ſenſe of honour, as was incompatible with an action ſo ſavage and inhuman. The The truth of the matter, according to Ariſtotle, is, that Ephialtes

* Yet Cimon was fined fifty talents, or 968*l.* 1cs. ſterling, and narrowly eſcaped a capital ſentence, having only a majority of three votes to prevent it.

Ephialtes being grown formidable to the nobles, on account of his inflexible ſeverity in proſecuting all that invaded the rights of the people, his enemies cauſed him to be taken off in a private and treacherous manner, by Ariſtodicus of Tanagra.

About the ſame time died Cimon, in the expedition to Cyprus. And the nobility perceiving that Pericles was now arrived at a height of authority which ſet him far above the other citizens, were deſirous of having ſome perſon to oppoſe him, who might be capable of giving a check to his power, and of preventing his making himſelf abſolute. For this purpoſe they ſet up Thucydides, of the ward of Alopece, a man of great prudence and brother-in-law to Cimon. He had not, indeed, Cimon's talents for war, but was ſuperior to him in forenſic and political abilities; and, by reſiding conſtantly in Athens, and oppoſing Pericles in the general aſſembly, he ſoon brought the government to an *equilibrium*. For he did not ſuffer perſons of ſuperior rank to be diſperſed and confounded with the reſt of the people, becauſe in that caſe their dignity was obſcured and loſt; but collected them into a ſeparate body, by which means their authority was enhanced, and ſufficient weight thrown into their ſcale. There was, indeed, from the beginning, a kind of doubtful ſeparation, which, like the flaws in a piece of iron, indicated that the ariſtocratical party and that of the commonalty were not perfectly one, though they were not actually divided: but the ambition of Pericles and Thucydides, and the conteſt between them, had ſo extraordinary an effect upon the city, that it was quite broken in two, and one of the parts was called the *people*, and the other the *nobility*. For this reaſon, Pericles, more than ever, gave the people the reins, and endeavoured to ingratiate himſelf with them, contriving to have always ſome ſhew, or play, or feaſt, or proceſſion in the city, and to amuſe it with the politeſt pleaſures.

As another means of employing their attention, he ſent out ſixty galleys every year, manned for eight months*, with a conſiderable number of the citizens, who were both

* Some inſtead of μηνας, read μνας; and, according to this reading, the paſſage muſt be tranſlated, *manned with —— the citizens, whoſe pay was eight minæ, and who at the ſame time improved*, &c.

both paid for their ſervice, and improved themſelves as mariners. He likewiſe ſent a colony of a thouſand men to the Cherſoneſus, five hundred to Naxos, two hundred and fifty to Andros, a thouſand into the country of the Biſaltæ in Thrace, and others into Italy, who ſettled in Sybaris, and changed its name to Thurii. Theſe things he did, to clear the city of an uſeleſs multitude, who were very troubleſome when they had nothing to do; to make proviſion for the moſt neceſſitous; and to keep the allies of Athens in awe, by placing colonies like ſo many garriſons in their neighbourhood.

That which was the chief delight of the Athenians and the wonder of ſtrangers, and which alone ſerves for a a proof that the boaſted power and opulence of ancient Greece is not an idle tale, was the magnificence of the temples and public edifices. Yet no part of the conduct of Pericles moved the ſpleen of his enemies more than this. In their accuſations of him to the people, they inſiſted, "That he had brought the greateſt diſgrace upon "the Athenians by removing the public treaſures of "Greece from Delos, and taking them into his own "cuſtody: That he had not left himſelf even the ſpe- "cious apology, of having cauſed the money to be "brought to Athens for its greater ſecurity, and to keep "it from being ſeized by the barbarians: That Greece "muſt needs conſider it as the higheſt inſult, and an act "of open tyranny, when ſhe ſaw the money ſhe had been "obliged to contribute towards the war, laviſhed by the "Athenians in gilding their city, and ornamenting it "with ſtatues, and temples that coſt a thouſand talents *, "as a proud and vain woman decks herſelf out with "jewels." Pericles anſwered this charge by obſerving, "That they were not obliged to give the allies any ac- "count of the ſums they had received, ſince they had "kept the barbarians at a diſtance, and effectually de- "fended the allies, who had not furniſhed either horſes, "ſhips, or men, but only contributed money, which is "no longer the property of the giver, but of the re- "ceiver, if he performs the conditions on which it is "received. That as the ſtate was provided with all the "neceſſaries

* The Parthenon, or temple of Minerva, is ſaid to have coſt a thouſand talents.

" neceſſaries of war, its ſuperfluous wealth ſhould be l
" out on ſuch works as when executed, would be e
" nal monuments of its glory, and which, during t
" execution, would diffuſe an univerſal plenty; fo
" ſo many kinds of labour, and ſuch a variety of inſt
" ments and materials were requiſite to theſe und
" takings, every art would be exerted, every hand
" ployed, almoſt the whole city would be in pay,
" be at the ſame time both adorned and ſupported
" itſelf." Indeed, ſuch as were of a proper age
ſtrength, were wanted for the wars, and well rewar
for their ſervices; and as for the mechanics and mea
ſort of people, they went not without their ſhare of
public money, nor yet had they it to ſupport them in id
neſs. By the conſtructing of great edifices, which requi
many arts and a long time to finiſh them, they had eq
pretenſions to be conſidered out of the treaſury (thou
they ſtirred not out of the city) with the mariners a
ſoldiers, guards and garriſons. For the different ma
rials, ſuch as ſtone, braſs, ivory, gold, ebony, and c
preſs, furniſhed employment to carpenters, maſons, b
ſiers, goldſmiths, painters, turners, and other artificer
the conveyance of them by ſea employed merchants a
ſailors, and by land wheel-wrights, waggoners, carrie
rope-makers, leather-cutters, paviors, and iron-foun
ers: and every art had a number of the lower peop
ranged in proper ſubordination to execute it like ſoldie
under the command of a general. Thus by the exerci
of theſe different trades, plenty was diffuſed among pe
ſons of every rank and condition. Thus works we
raiſed of an aſtoniſhing magnitude, and inimitable beau
and perfection, every architect ſtriving to ſurpaſs t
magnificence of the deſign with the elegance of the e
ecution; yet ſtill the moſt wonderful circumſtance wa
the expedition with which they were completed. Man
edifices, each of which ſeems to have required the labou
of ſeveral ſucceſſive ages, were finiſhed during the admi
niſtration of one proſperous man.

It is ſaid, that when Agatharcus the painter value
himſelf upon the celerity and eaſe with which he de
ſpatched his pieces; Zeuxis replied, "If I boaſt, it ſhal
" be of the ſlowneſs with which I finiſh mine." For eaſe
and ſpeed in the execution ſeldom give a work any laſt-
ing importance, or exquiſite beauty; while, on the other
hand,

hand, the time which is expended in labour, is recovered and repaid in the duration of the performance. Hence we have the more reaſon to wonder, that the ſtructures raiſed by Pericles ſhould be built in ſo ſhort a time, and yet built for ages: for as each of them, as ſoon as finiſhed, had the venerable air of antiquity; ſo, now they are old, they have the freſhneſs of a modern building. A bloom is diffuſed over them, which preſerves their aſpect untarniſhed by time, as if they were animated with a ſpirit of perpetual youth and unfading elegance.

Phidias was appointed by Pericles ſuperintendant of all the public edifices, though the Athenians had then other eminent architects and excellent workmen. The *Parthenon*, or temple of *Pallas*, whoſe dimenſions had been a hundred feet ſquare *, was re-built by Callicrates and Ictinus. Corœbus began the temple of Initiation at Eleuſis, but only lived to finiſh the lower rank of columns with their architraves. Metagenes, of the ward of Xypete, added the reſt of the entablature, and the upper row of columns; and Xenocles of Cholargus built the dome on the top. The long wall, the building of which Socrates ſays he heard Pericles propoſe to the people, was undertaken by Callicrates. Cratinus ridicules this work as proceeding very ſlowly:

> Stones upon ſtones the orator has pil'd,
> With ſwelling words, but words will build no walls.

The *Odeum*, or muſic-theatre, which was likewiſe built by the direction of Pericles, had within it many rows of ſeats and of pillars; the roof was of a conic figure, after the model (we are told) of the king of Perſia's pavilion. Cratinus, therefore, rallies him again in his play called *Thrattæ*:

> As Jove, an onion on his head he wears;
> As Pericles, a whole orcheſtre bears;
> Afraid of broils and baniſhment no more,
> He tunes the ſhell he trembled at before!

* It was called *Hecatompedon*, becauſe it had been originally a hundred feet ſquare. And having been burnt by the Perſians, it was rebuilt by Pericles, and retained that name after it was greatly enlarged.

Pericles at this time exerted all his intereſt to have a decree made, appointing a prize for the beſt performer in muſic during the *Panathenæa*; and, he was himſelf appointed judge and diſtributer of the prizes, he gave the contending artiſts directions in what manner to proceed, whether their performance was vocal, or on the flute or lyre. From that time the prizes in muſic were always contended for in the *odeum*.

The veſtibule of the citadel was finiſhed in five years by Mneſicles the architect. A wonderful event that happened while the work was in hand, ſhewed that the goddeſs was not averſe to the work, but rather took it into her protection, and encouraged them to complete it. One of the beſt and moſt active of the workmen, miſſing his ſtep fell from the top to the bottom, and was bruiſed in ſuch a manner that his life was deſpaired of by the phyſicians. Pericles was greatly concerned at this accident; but, in the midſt of his affliction, the goddeſs appeared to him in a dream, and informed him of a remedy, which he applied, and thereby ſoon recovered the patient. In memory of this cure, he placed in the citadel, near the altar, (which is ſaid to have been there before) a brazen ſtatue of the *Minerva of health*. The golden ſtatue of the ſame goddeſs *, was the workmanſhip of Phidias, and his name is inſcribed upon the pedeſtal, (as we have already obſerved) through the friendſhip of Pericles, he had the direction of every thing, and all the artiſts received his orders. For this the one was envied, and the other ſlandered; and it was intimated that Phidias received into his houſe ladies for Pericles, who came thither under pretence of ſeeing his works. The comic poets, getting hold of this ſtory, repreſented him as a perfect libertine. They accuſed him of an intrigue with the wife of Menippus, his friend and lieutenant in the army: and

* This ſtatue was of gold and ivory. Pauſanias has given us a deſcription of it. The goddeſs was repreſented ſtanding, cloathed in a tunic that reached down to the foot. On her *Ægis*, or breaſt-plate, was Meduſa's head in ivory, and *victory*. She held a ſpear in her hand; and at her feet lay a buckler, and a dragon, ſuppoſed to be Erichthonius. The ſphynx was repreſented on the middle of her helmet, with a griffin on each ſide. This ſtatue was thirty-nine feet high; the *victory* on the breaſt-plate was about four cubits; and forty talents of gold were employed upon it.

and becauſe Pyrilampes, another intimate acquaintance of his, had a collection of curious birds, and particularly of peacocks, it was ſuppoſed that he kept them only for preſents for thoſe women who granted favours to Pericles. But what wonder is it, if men of a ſatirical turn, daily ſacrifice the characters of the great to that malevolent Dæmon, the envy of the multitude; when Steſimbrotus of Thaſos has dared to lodge againſt Pericles that horrid and groundleſs accuſation of corrupting his ſon's wife? ſo difficult is it to come at truth in the walk of hiſtory; ſince, if the writers live after the events they relate, they can be but imperfectly informed of facts, and if they deſcribe the perſons and tranſactions of their own times, they are tempted by envy and hatred, or by intereſt and friendſhip to vitiate and pervert the truth.

The orators of Thucydides's party raiſed a clamour againſt Pericles, aſſerting, that he waſted the public treaſure and brought the revenue to nothing. Pericles in his defence aſked the people in full aſſembly, "Whether "they thought he had expended too much?" upon their anſwering in the affirmative, "Then be it," ſaid he, "charged to my account*, not yours: only let the "new edifices be inſcribed with my name, not that of "the people of Athens." Whether it was that they admired the greatneſs of his ſpirit, or were ambitious to ſhare the glory of ſuch magnificent works, they cried out, "That he might ſpend as much as he pleaſed of the "public treaſure, without ſparing it in the leaſt."

At laſt the conteſt came on between him and Thucydides, which of them ſhould be baniſhed by the *oſtraciſm*: Pericles gained the victory, baniſhed his adverſary, and

 entirely

* It appears from a paſſage in Thucydides, that the public ſtock of the Athenians, amounted to nine thouſand ſeven hundred talents, (or one million eight hundred ſeventy-five thouſand nine hundred and fifty pounds ſterling) of which, Pericles had laid out in thoſe public buildings, three thouſand ſeven hundred talents. It is natural, therefore, to aſk, how he could tell the people that it ſhould be at his own expence, eſpecially ſince Plutarch tells us in the ſequel, that he had not in the leaſt improved the eſtate left him by his father? To which the true anſwer probably is, that Pericles was politician enough to know that the vanity of the Athenians would never let them agree that he ſhould inſcribe the new magnificent buildings with his name, in excluſion of theirs; or he might venture to ſay any thing, being ſecure of a *majority* of votes to be given as he pleaſed.

entirely defeated his party. The oppoſition now being at an end, and unanimity taking place amongſt all ranks of people, Pericles became ſole maſter of Athens, and its dependencies. The revenues, the army, and navy; the iſlands and the ſea; a moſt extenſive territory, peopled by barbarians as well as Greeks, fortified with the obedience of ſubject nations, the friendſhip of kings and alliance of princes, were all at his command.

From this time he became a different man; he was no longer ſo obſequious to the humour of the populace, which is as wild and as changeable as the winds. The multitude were not indulged or courted; the government in fact was not popular; its looſe and luxuriant harmony was confined to ſtricter meaſures, and it aſſumed an ariſtocratical or rather monarchical form. He kept the public good in his eye, and purſued the ſtraight path of honour. For the moſt part gently leading them by argument to a ſenſe of what was right, and ſometimes forcing them to comply with what was for their own advantage; in this reſpect imitating a good phyſician, who in the various ſymptoms of a long diſeaſe, ſometimes adminiſters medicines tolerably agreeable, and, at other times, ſharp and ſtrong ones, when ſuch alone are capable of reſtoring the patient. He was the man that had the art of controuling thoſe many diſorderly paſſions which neceſſarily ſpring up amongſt a people poſſeſſed of ſo extenſive a dominion. The two engines he worked with were hope and fear; with theſe, repreſſing their violence when they were too impetuous, and ſupporting their ſpirits when inclined to languor, he made it appear that *rhetoric is* (as Plato defined it) *the art of ruling the minds of men*, and that its principal province conſiſts in moving the paſſions and affections of the ſoul, which, like ſo many ſtrings in a muſical inſtrument, require the touch of a maſterly and delicate hand. Nor were the powers of eloquence alone ſufficient, but (as Thucydides obſerves) the orator was a man of probity and unblemiſhed reputation. Money could not bribe him; he was ſo much above the deſire of it, that though he added greatly to the opulence of the ſtate, which he found not inconſiderable, and though his power exceeded that of many kings and tyrants, ſome of whom have bequeathed to their poſterity, the ſove-

reignty they had obtained, yet he added not one *drachma* to his paternal eſtate.

Thucydides, indeed, gives this candid account of the power and authority of Pericles, but the comic writers abuſe him in a moſt malignant manner, giving his friends the name of the *new piſiſtratidæ*, and calling upon him to ſwear that he would never attempt to make himſelf abſolute, ſince his authority was already much too great and overbearing in a free ſtate. Teleclides ſays, the Athenians had given up to him

> The tribute of the ſtates, the ſtates themſelves,
> To bind, to looſe; to build and to deſtroy;
> In peace, in war to govern; nay, to rule
> Their very fate, like ſome ſuperior being.

And this not only for a time, or during the prime and flower of a ſhort adminiſtration; but for forty years together he held the pre-eminence, amidſt ſuch men as Ephialtes, Leocrates, Myronides, Cimon, Tolmides, and Thucydides; and continued it no leſs than fifteen years after the fall and baniſhment of the latter. The power of the magiſtrates, which to them was but annual, all centered in him, yet ſtill he kept himſelf untainted by avarice. Not that he was inattentive to his finances; but, on the contrary, neither negligent of his paternal eſtate, nor yet willing to have much trouble with it, as he had not much time to ſpare, he brought the management of it into ſuch a method as was very eaſy, at the ſame time that it was exact. For he uſed to turn a whole year's produce into money altogether, and with this he bought from day to day all manner of neceſſaries at the market. This way of living was not agreeable to his ſons when grown up, and the allowance he made the women did not appear to them a generous one: they complained of a pittance daily meaſured out with ſcrupulous œconomy, which admitted of none of thoſe ſuperfluities ſo common in great houſes, and wealthy families, and could not bear to think of the expences being ſo nicely adjuſted to the income.

The perſon who managed theſe concerns with ſo much exactneſs, was a ſervant of his named Evangelus, either remarkably fitted for the purpoſe by nature, or formed to it by Pericles. Anaxagoras, indeed, conſidered theſe lower

lower attentions as inconſiſtent with his wiſdom. Following the dictates of enthuſiaſm, and wrapt up in ſublime inquiries, he quitted his houſe, and left his lands untilled and deſolate. But, in my opinion, there is an eſſential difference between a ſpeculative and a practical philoſopher. The former advances his ideas into the regions of ſcience without the aſſiſtance of any thing corporeal or external; the latter endeavours to apply his great qualities to the uſe of mankind, and riches afford him not only neceſſary but excellent aſſiſtance. Thus it was with Pericles, who by his wealth was enabled to relieve numbers of the poor citizens. Nay, for want of ſuch prudential regards, this very Anaxagoras, we are told, lay neglected and unprovided for, inſomuch that the poor old man had covered up his head and was going to ſtarve himſelf*. But an account of it being brought to Pericles, he was extremely moved at it, ran immediately to him, expoſtulated, intreated; bewailing not ſo much the fate of his friend as his own, if his adminiſtration ſhould loſe ſo valuable a counſellor. Anaxagoras, uncovering his face, replied, "Ah Pericles! thoſe "that have need of a lamp, take care to ſupply it with "oil."

By this time, the Lacedæmonians began to expreſs ſome jealouſy of the Athenian greatneſs, and Pericles willing to advance it ſtill higher, and to make the people more ſenſible of their importance and more inclinable to great attempts, procured an order, that all the Greeks, whereſoever they reſided, whether in Europe or in Aſia, whether their cities were ſmall or great, ſhould ſend deputies to Athens to conſult about rebuilding the Grecian temples which the barbarians had burnt, and about providing thoſe ſacrifices which had been vowed during the Perſian war, for the preſervation of Greece; and likewiſe to enter into ſuch meaſures as might ſecure navigation and maintain the peace.

Accordingly twenty perſons, each upwards of fifty years of age, were ſent with this propoſal to the different ſtates of Greece. Five went to the Ionians and Dorians in

* It was cuſtomary among the antients for a perſon who was determined to put an end to his life to cover up his head; whether he devoted himſelf to death for the ſervice of his country, or being weary of his being, bade the world adieu.

in Asia, and the islanders as far as Lesbos, and Rhodes; five to the cities about the Hellespont and in Thrace, as far as Byzantium; five to the inhabitants of Bœotia, Phocis and Peloponnesus, and from thence, by Locri along the adjoining continent, to Acarnania and Ambracia. The rest were despatched through Eubœa to the Greeks that dwelt upon Mount Oetra and near the Maliac Bay, to the Phithiotæ, the Achæans* and Thessalians, inviting them to join in the council and new confederacy for the preservation of the peace of Greece†. It took not effect, however, nor did the cities send their deputies; the reason of which is said to be the opposition of the Lacedæmonians‡, for the proposal was first rejected in Peloponnesus. But I was willing to give account of it as a specimen of the greatness of the orator's spirit, and of his disposition to form magnificent designs.

His chief merit in war was the safety of his measures. He never willingly engaged in any uncertain or very dangerous expedition, nor had any ambition to imitate those generals who are admired as great men, because their rash enterprises have been attended with success; he always told the Athenians, "That as far as their fate "depended upon him, they should be immortal." Perceiving that Tolmides, the son of Tolmæus, in confidence of his former success and military reputation, was preparing to invade Bœotia at an unseasonable time, and that, over and above the regular troops, he had persuaded the bravest and most spirited of the Athenian youth, to the number of a thousand, to go volunteers in that expedition, he addressed him in public and tried to divert him from it, making use, among the rest, of those well-known words, "If you regard not the opinion of

* By *Achæans* we are sometimes to understand the Greeks in general, especially in the writings of the poets; and sometimes the inhabitants of a particular district in Peloponnesus: but neither of these can be the meaning in this place. We must here understand a people of Thessaly, called *Achæans*. Vide *Steph. Byz. in voce* Φορβας.

† Καινοπραγια.

‡ It is no wonder that the Lacedæmonians opposed this undertaking, since the giving way to it would have been acknowledging the Athenians as masters of all Greece. Indeed, the Athenians should not have attempted it, without an order or decree of the Amphictyons.

"Pericles, yet wait at leaſt for the advice of time who "is the beſt of all counſellors." This ſaying, for the preſent, gained no great applauſe: but when, a few days after, news was brought, that Tolmides was defeated and killed at Coronea*, together with many of the braveſt citizens, it procured Pericles great reſpect and love from the people, who conſidered it as a proof, not only of his ſagacity, but of his affection for his countrymen.

Of his military expeditions, that to the Cherſoneſus procured him moſt honour, becauſe it proved very ſalutary to the Greeks who dwelt there. For he not only ſtrengthened their cities with the addition of a thouſand able-bodied Athenians, but raiſed fortifications acroſs the Iſthmus from ſea to ſea; thus guarding againſt the incurſions of the Thracians who were ſpread about the Cherſoneſus, and putting an end to thoſe long and grievous wars under which that diſtrict had ſmarted by reaſon of the neighbourhood of the barbarians, as well as to the robberies with which it had been infeſted by perſons who lived upon the borders, or were inhabitants of the country. But the expidition moſt celebrated among ſtrangers, was that by ſea around Peloponneſus. He ſet ſail from Pegæ in the territories of Megara with an hundred ſhips of war, and not only ravaged the maritime cities, as Tolmides had done before him, but landed his forces, and penetrated a good way up the country. The terror of his arms drove the inhabitants into their walled towns, all but the Sicyonians who made head againſt him at Nemea, and were defeated in a pitched battle; in memory of which victory he erected a trophy. From Achaia, a confederate ſtate, he took a number of men into his gallies, and ſailed to the oppoſite ſide of the continent; then paſſing by the mouth of the Achelous, he made a deſcent in Acarnania, ſhut up the Oeneadæ within their walls, and having laid waſte the country, returned home. In the whole courſe of this affair, he appeared terrible to his enemies, and to his countrymen an active and prudent commander; for no miſcarriage was committed, nor did even any unfortunate accident happen during the whole time.

Having

* This defeat happened in the ſecond year of the eighty-third olympiad, four hundred and forty-five years before the Chriſtian æra, and more than twenty years before the death of Pericles.

Having ſailed to Pontus with a large and well equipped fleet, he procured the Grecian cities there all the advantages they deſired, and treated them with great regard. To the barbarous nations that ſurrounded them, and to their kings and princes, he made the power of Athens very reſpectable, by ſhewing with what ſecurity her fleets could ſail, and that ſhe was in effect miſtreſs of the ſeas. He left the people of Sinope thirteen ſhips under the command of Lamachus, and a body of men to act againſt Timeſileos their tyrant. And when the tyrant and his party were driven out, he cauſed a decree to be made, that a colony of ſix hundred Athenian volunteers ſhould be placed in Sinope, and put in poſſeſſion of thoſe houſes and lands which had belonged to the tyrants.

He did not, however, give way to the wild deſires of the citizens, nor would he indulge them, when elated with their ſtrength and good fortune, they talked of recovering Egypt*, and of attempting the coaſt of Perſia. Many were likewiſe at this time poſſeſſed with the unfortunate paſſion for Sicily, which the orators of Alcibiades's party afterwards inflamed ſtill more. Nay, ſome even dreamt of Hetruria† and Carthage, and not without ſome ground of hope, as they imagined, becauſe of the great extent of their dominions and the ſucceſsful courſe of of their affairs.

But Pericles reſtrained this impetuoſity of the citizens, and curbed their extravagant deſire of conqueſt; employing the greateſt part of their forces in ſtrengthening and ſecuring their preſent acquiſitions, and conſidering it as a matter of conſequence to keep the Lacedæmonians within bounds; whom he therefore oppoſed, as on other occaſions

* For the Athenians had been maſters of Egypt, as we find in the ſecond book of Thucydides. They were driven out of it by Megabyzus, Artaxerxes's lieutenant, in the firſt year of the eightieth olympiad, and it was only in the laſt year of the eighty-firſt olympiad that Pericles made that ſucceſsful expedition about Peloponneſus; therefore it is not ſtrange that the Athenians, now in the height of proſperity, talked of recovering their footing in a country which they had ſo lately loſt.

† Hetruria ſeems oddly joined with Carthage; but we may conſider that Hetruria was on one ſide of Sicily, and Carthage on the other. The Athenians, therefore, after they had devoured Sicily in their thoughts, might think of extending their conqueſts to the countries on the right and left; in the ſame manner as king Pyrrhus indulged *his wild ambition* to ſubdue Sicily, Italy, and Africa.

occaſions, ſo particularly in the ſacred war. For when the Lacedæmonians, by dint of arms, had reſtored the temple to the citizens of Delphi, which had been ſeized by the Phocians, Pericles, immediately after the departure of the Lacedæmonians, marched thither and put it into the hands of the Phocians again. And as the Lacedæmonians had engraved on the forehead of the brazen wolf the privilege which the people of Delphi had granted them of conſulting the oracle firſt*, Pericles cauſed the ſame privilege for the Athenians, to be inſcribed on the wolf's right-ſide.

The event ſhewed, that he was right in confining the Athenian forces to act within the bounds of Greece. For, in the firſt place the Eubœans revolted, and he led an army againſt them. Soon after, news was brought that Megara had commenced hoſtilities, and that the Lacedæmonian forces, under the command of king Pliſtonax, were upon the borders of Attica. The enemy offered him battle; he did not chooſe, however, to riſk an engagement with ſo numerous and reſolute an army. But as Pliſtonax was very young, and chiefly directed by Cleandrides, a counſellor whom the *Ephori* had appointed him on account of his tender age, he attempted to bribe that counſellor, and ſucceeding in it to his wiſh, perſuaded him to draw off the Peloponneſians from Attica. The ſoldiers diſperſing and retiring to their reſpective homes, the Lacedæmonians were ſo highly incenſed, that they laid a heavy fine upon the king, and as he was not able to pay it, he withdrew from Lacedæmon. As for Cleandrides, who fled from juſtice, they condemned him to death. He was the father of Gylippus who defeated the Athenians in Sicily, and who ſeemed to have derived the vice of avarice from him as an hereditary diſtemper. He was led by it into bad practices, for which he was baniſhed with ignomy from Sparta, as we have related in the life of Lyſander.

In the accounts for this campaign Pericles put down ten talents laid out *for a neceſſary uſe*, and the people allowed it, without examining the matter cloſely or prying

* This wolf is ſaid to have been conſecrated and placed by the ſide of the great altar, on occaſion of a wolf's killing a thief who had robbed the temple, and leading the Delphians to the place where the treaſure lay.

ing into the ſecret. According to ſome writers, and among the reſt Theophraſtus the philoſopher, Pericles ſent ten talents every year to Sparta, with which he gained all the magiſtracy, and kept them from acts of hoſtility; not that he purchaſed peace with the money, but only gained time, that he might have leiſure to make preparations to carry on the war afterwards with advantage.

Immediately, after the retreat of the Lacedæmonians, he turned his arms againſt the revolters, and paſſing over into Eubœa with fifty ſhips and five thouſand men, he reduced the cities. He expelled the *Hippobotæ*, perſons diſtinguiſhed by their opulence and authority among the Chalcidians; and having exterminated all the Heſtiæans, he gave their city to a colony of Athenians. The cauſe of this ſeverity was their having taken an Athenian ſhip, and murdered the whole crew.

Soon after this, the Athenians and Lacedæmonians having agreed upon a truce for thirty years, Pericles cauſed a decree to be made for an expedition againſt Samos. The pretence he made uſe of was, that the Samians, when commanded to put an end to the war with the Mileſians, had refuſed it. But as he ſeems to have entered upon this war merely to gratify Aſpaſia, it may not be amiſs to inquire by what art or power ſhe captivated the greateſt ſtateſmen, and brought even philoſophers to ſpeak of her ſo much to her advantage.

It is agreed, that ſhe was by birth a Mileſian *, and the daughter of Axiochus. She is reported to have trod in the ſteps of Thargelia † who was deſcended from the ancient Ionians, and to have reſerved her intimacies for the great. This Thargelia, who to the charms of her perſon added a peculiar politeneſs and poignant wit, had many lovers among the Greeks, and drew over to the king of Perſia's intereſt all that approached her; by whoſe means, as they were perſons of eminence and authority, ſhe ſowed the ſeeds of the Median faction among the Grecian ſtates.

Some, indeed, ſay, that Pericles made his court to Aſpaſia only on account of her wiſdom and political abilities,

* Miletum, a city in Ionia, was famous for producing perſons of extraordinary abilities.

† This Thargelia, by her beauty, obtained the ſovereignty of Theſſaly. However, ſhe came to an untimely end; for ſhe was *murdered by one of her lovers.*

lities. Nay, even Socrates himſelf ſometimes viſited her along with his friends; and her acquaintance took their wives with them to hear her diſcourſe, though the buſineſs that ſupported her was neither honourable nor decent, for ſhe kept a number of courtezans in her houſe. Æſchines informs us, that Lyſicles, who was a grazier *; and of a mean ungenerous diſpoſition, by his intercourſe with Aſpaſia after the death of Pericles, became the moſt conſiderable man in Athens. And though Plato's Menexenus in the beginning is rather humourous than ſerious, yet thus much of hiſtory we may gather from it, that many Athenians reſorted to her on account of her ſkill in the art of ſpeaking †.

I ſhould not, however, think that the attachment of Pericles was of ſo very delicate a kind. For, though his wife, who was his relation, and had been firſt married to Hipponicus, by whom ſhe had Callias the rich, brought him two ſons, Xanthippus and Paralus; yet they lived ſo ill together, that they parted by conſent. She was married to another, and he took Aſpaſia, for whom he had the tendereſt regard. Inſomuch, that he never went out upon buſineſs, or returned without ſaluting her. In the comedies ſhe is called the *New Omphale*, *Deianira*, and *Juno*. Cratinus plainly calls her a proſtitute,

> ——She bore this *Juno*, this *Aſpaſia*,
> Skill'd in the ſhameleſs trade and every art
> Of wantonneſs.

He ſeems alſo to have had a natural ſon by her; for he is introduced by Eupolis inquiring after him thus,

> ——Still lives the offspring of my dalliance?
>
> Pyronides

* What the employments were to which this Lyſicles was advanced, is no where recorded.

† It is not to be imagined, that Aſpaſia excelled in light and amorous diſcourſes. Her diſcourſes, on the contrary, were not more brilliant than ſolid. It was even believed by the moſt intelligent Athenians, and amongſt them by Socrates himſelf, that ſhe compoſed the celebrated funeral oration pronounced by Pericles, in honour of thoſe that were ſlain in the Samian war. It is probable enough, that Pericles undertook that war to avenge the quarrel of the Mileſians, at the ſuggeſtion of Aſpaſia, who was of Miletum; who is ſaid to have accompanied him in that expedition, and to have built a temple to perpetuate the memory of his victory.

Pyronides anſwers,

> He lives, and might have borne the name of huſband,
> Did he not dream that every boſom fair,
> Is not a chaſte one.

Such was the fame of Aſpaſia, that Cyrus who contended with Artaxerxes for the Perſian crown, gave the name of Aſpaſia to his favourite concubine, who before was called *Milto*. This woman was born in *Phocis*, and was the daughter of Hermotimus. When Cyrus was ſlain in the battle, ſhe was carried to the king, and had afterwards great influence over him. Theſe particulars occurring to my memory as I wrote this life, I thought it would be a needleſs affectation of gravity, if not an offence againſt politeneſs, to paſs them over in ſilence.

I now return to the Samian war, which Pericles is much blamed for having promoted, in favour of the Mileſians, at the inſtigation of Aſpaſia. The Mileſians and Samians had been at war for the city of Priene, and the Samians had the advantage, when the Athenians interpoſed, and ordered them to lay down their arms, and refer the deciſion of the diſpute to them: but the Samians refuſed to comply with this demand. Pericles, therefore, ſailed with a fleet to Samos, and aboliſhed the oligarchical form of government. He then took fifty of the principal men, and the ſame number of children, as hoſtages, and ſent them to Lemnos. Each of theſe hoſtages, we are told, offered him a talent for his ranſom; and thoſe that were deſirous to prevent the ſettling of a democracy among them, would have given him much more *. Piſſuthnes the Perſian, who had the intereſt of the Samians at heart, likewiſe ſent him ten thouſand pieces of gold, to prevail upon him to grant them more favourable terms. Pericles, however, would receive none of their preſents, but treated the Samians in the manner he had reſolved on; and having eſtabliſhed a popular government in the iſland, he returned to Athens.

But they ſoon revolted again, having recovered their hoſtages by ſome private meaſure of Piſſuthnes, and made

* Piſſuthnes, the ſon of Hyſtaſpes, was governor of Sardis, and eſpouſed the cauſe of the Samians of courſe, becauſe the principal perſons among them were in the Perſian intereſt.

made new preparations for war. Pericles coming with a fleet to reduce them once more, found them not in a poſture of negligence or deſpair, but determined to contend with him for the dominion of the ſea. A ſharp engagement enſued near the iſle of Tragia, and Pericles gained a glorious victory, having with forty-four ſhips defeated ſeventy, twenty of which had ſoldiers on board.

Purſuing his victory, he poſſeſſed himſelf of the harbour of Samos, and laid ſiege to the city. They ſtill retained courage enough to ſally out and give him battle before the walls. Soon after a greater fleet came from Athens, and the Samians were entirely ſhut up: whereupon, Pericles took ſixty galleys, and ſteered for the Mediterranean, with a deſign, as is generally ſuppoſed, to meet the Phœnician fleet that was coming to the relief of Samos, and to engage with it at a great diſtance from the iſland.

Steſimbrotus, indeed, ſays, he intended to ſail for Cyprus, which is very improbable. But whatever his deſign was, he ſeems to have committed an error. For as ſoon as he was gone, Meliſſus, the ſon of Ithagenes, a man diſtinguiſhed as a philoſopher, and at that time commander of the Samians, deſpiſing either the ſmall number of ſhips that was left, or elſe the inexperience of their officers, perſuaded his countrymen to attack the Athenians. Accordingly a battle was fought, and the Samians obtained the victory; for they made many priſoners, deſtroyed the greateſt part of the enemy's fleet, cleared the ſeas, and imported whatever warlike ſtores and proviſions they wanted. Ariſtotle writes, that Pericles himſelf had been beaten by the ſame Meliſſus in a former ſea-fight.

The Samians returned upon the Athenian priſoners the inſult they had received *, marked their foreheads with the figure of an owl, as the Athenians had branded them with a *Samæna*, which is a kind of ſhip built low in the fore-part, and wide and hollow in the ſides. This form makes it light and expeditious in ſailing; and it was called *Samæna* from its being invented in Samos by Polycrates the tyrant. Ariſtophanes is ſuppoſed to have hinted at theſe marks, when he ſays,

The Samians are a letter'd race.

As

* We have no account of theſe reciprocal barbarities in Thucydides.

As ſoon as Pericles was informed of the misfortune that had befallen his army, he immediately returned with ſuccours *, gave Meliſſus battle, routed the enemy, and blocked up the town by building a wall about it; chooſing to owe the conqueſt of it rather to time and expence, than to purchaſe it with the blood of his fellow-citizens. But when he found the Athenians murmured at the time ſpent in the blockade, and that it was difficult to reſtrain them from the aſſault, he divided the army into eight parts and ordered them to draw lots. That diviſion which drew a white bean, were to enjoy themſelves in eaſe and pleaſure while the others fought. Hence it is ſaid, that thoſe who ſpend the day in feaſting and merriment, call that a *white day* from the *white bean*.

Ephorus adds, that Pericles in this ſiege made uſe of battering engines, the invention of which he much admired, it being then a new one; and that he had *Artemon* the engineer along with him, who, on account of his lameneſs, was carried about in a litter, when his preſence was required to direct the machines, and thence had the ſurname of *Periphoretus*. But Heraclides of Pontus confutes this aſſertion by ſome verſes of Anacreon, in which mention is made of Artemon Periphoretus ſeveral ages before the Samian war and theſe tranſactions of Pericles. And he tells us this Artemon was a perſon who gave himſelf up to luxury, and was withal of a timid and effeminate ſpirit; that he ſpent moſt of his time within doors, and had a ſhield of braſs held over his head by a couple of ſlaves, leſt ſomething ſhould fall upon him. Moreover, that if he happened to be neceſſarily obliged to go abroad, he was carried in a litter, which hung ſo low as almoſt to touch the ground, and therefore was called *Periphoretus*.

After nine months the Samians ſurrendered. Pericles razed their walls, ſeized their ſhips, and laid a heavy fine upon them; part of which they paid down directly, the reſt they promiſed at a ſet time, and gave hoſtages for the payment. Duris the Samian makes a melancholy tale of it, accuſing Pericles and the Athenians of great cruelty, of which no mention is made by Thucydides, Ephorus,

* On his return, he received a reinforcement of fourſcore ſhips, as Thucydides tells us; or ninety, according to Diodorus. Vid. Thucyd. *lib. i. de Bell. Peloponn. & Diodor. Sicul.* lib. xii.

Ephorus, or Ariſtotle. What he relates concerning the Samian officers and ſeamen ſeems quite fictitious; he tells us, that Pericles cauſed them to be brought into the market-place at Miletus, and to be bound to poſts there for ten days together, at the end of which he ordered them, by that time in the moſt wretched condition, to be deſpatched with clubs, and refuſed their bodies the honour of burial. Duris, indeed, in his hiſtories, often goes beyond the limits of truth, even when not miſled by any intereſt or paſſion, and therefore is more likely to have exaggerated the ſufferings of his country, to make the Athenians appear in an odious light *.

Pericles at his return to Athens, after the reduction of Samos, celebrated in a ſplendid manner the obſequies of his countrymen who fell in that war; and pronounced himſelf the funeral oration, uſual on ſuch occaſions.—This gained him great applauſe; and when he came down from the roſtrum, the women paid their reſpects to him, and preſented him with crowns and chaplets, like a champion juſt returned victorious from the liſts. Only Elpinice addreſſed him in terms quite different: "Are "theſe actions, then, Pericles, worthy of crowns and "garlands, which have deprived us of many brave citi-"zens; not in a war with the Phœnicians and Medes, "ſuch as my brother Cimon waged, but in deſtroying a "city united to us both in blood and friendſhip?" Pericles only ſmiled, and anſwered ſoftly with this line of Archilochus,

Why laviſh cintments on a head that's grey?

Ion informs us, that he was highly elated with this conqueſt, and ſcrupled not to ſay, "That Agamemnon ſpent "ten years in reducing one of the cities of the barba-"rians, whereas he had taken the richeſt and moſt power-"ful city among the Ionians in nine months." And indeed he had reaſon to be proud of this achievement; for the war was really a dangerous one, and the event uncertain, ſince, according to Thucydides, ſuch was the power of the Samians, that the Athenians were in imminent danger of loſing the dominion of the ſea.

Some

* Yet Cicero tells us this Duris was a careful hiſtorian, *Homo in hiſtoria diligens.* This hiſtorian lived in the time of Ptolomy Philadelphus.

Some time after this, when the Peloponneſian war was ready to break out, Pericles perſuaded the people to ſend ſuccours to the inhabitants of Corcyra, who were at war with the Corinthians*; which would be a means to fix in their intereſt an iſland whoſe navel forces were conſiderable, and might be of great ſervice in caſe of a rupture with the Peloponneſians, which they had all the reaſon in the world to expect would be ſoon. The ſuccours were decreed accordingly, and Pericles ſent Lacedæmonius to the ſon of Cimon with ten ſhips only, as if he deſigned nothing more than to diſgrace him*. A mutual regard and friendſhip ſubſiſted between Cimon's family and the Spartans, and he now furniſhed his ſon with but a few ſhips, and gave him the charge of this affair againſt his inclination, in order that, if nothing great or ſtriking were effected, Lacedæmonius might be ſtill the more ſuſpected of favouring the Spartans. Nay, by all imaginable methods he endeavoured to hinder the advancement of that family, repreſenting the ſons of Cimon, as by their very names not genuine Athenians, but ſtrangers and aliens, one of them being called Lacedæmonius, another Theſſalus, and a third Eleus. They ſeem to have been all the ſons of an Arcadian woman. Pericles however, finding himſelf greatly blamed about theſe ten gallies, an aid by no means ſufficient to anſwer the purpoſe of thoſe that requeſted it, but likely enough to afford his enemies a pretence to accuſe him, ſent another ſquadron to Corcyra†, which did not arrive till the action was over.

The Corinthians, offended at this treatment, complained of it at Lacedæmon, and the Megarenſians at the ſame time alleged, that the Athenians would not ſuffer them come to any mart or port of theirs, but drove them out, thereby infringing the common privileges, and breaking the oath they had taken before the general aſſembly of Greece. The people of Ægina, too, privately acquainted

* This war was commenced about the little territory of Epidamnum, a city in Macedonia, founded by the Corcyrians.

† There ſeems to be very little colour for this hard aſſertion. Thucydides ſays, that the Athenians did not intend the Corcyrians any real aſſiſtance, but ſent this ſmall ſquadron to look on while the Corinthians and Corcyrians weakened and waſted each other.

‡ But this fleet, which conſiſted of twenty ſhips, prevented a *ſecond engagement*, for which they were preparing.

quainted the Lacedæmonians with many encroachments and injuries done them by the Athenians, whom they durſt not accuſe openly. And at this very juncture, Potidæa, a Corinthian colony, but ſubject to the Athenians, being beſieged in conſequence of its revolt, haſtened on the war.

However, as ambaſſadors were ſent to Athens, and as Archidamus, king of the Lacedæmonians endeavoured to give a healing turn to moſt of the articles in queſtion, and to pacify the allies, probably no other point would have involved the Athenians in war, if they could have been perſuaded to reſcind the decree againſt the Megarenſians, and to be reconciled to them. Pericles, therefore, in exerting all his intereſt to oppoſe this meaſure, in retaining his enmity to the Megarenſians, and working up the people to the ſame rancour was the ſole author of the war.

It is ſaid, that when the ambaſſadors from Lacedæmon came upon this occaſion to Athens*, Pericles pretended there was a law which forbad the taking down any tablet on which a decree of the people was written. "Then," ſaid Polyarces, one of the ambaſſadors, "do not take it "down, but turn the other ſide outward; there is no law "againſt that." Notwithſtanding the pleaſantry of this anſwer, Pericles relented not in the leaſt. He ſeems, indeed,

* The Lacedæmonian ambaſſadors demanded in the firſt place, the expulſion of thoſe Athenians who were ſtyled execrable on account of the old buſineſs of Cylon and his aſſociates, becauſe by his mother's ſide Pericles was allied to the family of Megacles; they next inſiſted that the ſiege of Potidæa ſhould be raiſed; thirdly, that the inhabitants of Ægina ſhould be left free; and laſtly, that the decree made againſt the Megarenſians, whereby they were forbid the ports and markets of Athens on pain of death, ſhould be revoked, and the Grecian ſtates ſet at liberty, who were under the dominion of Athens.

Pericles repreſented to the Athenians, that, whatever the Lacedæmonians might pretend, the true ground of their reſentment was the proſperity of the Athenian republic: that, nevertheleſs, it might be propoſed, that the Athenians would reverſe their decree againſt Megara, if the Lacedæmonians would allow free egreſs and regreſs in their city to the Athenians and their allies; that they would leave all thoſe ſtates free, who were free at the making of the laſt peace with Sparta, provided the Spartans would alſo leave all ſtates free who were under their dominion; and that future diſputes ſhould be ſubmitted to arbitration. In caſe theſe offers ſhould not prevail, he adviſed them to hazard a war.

indeed, to have had ſome private pique againſt the Megarenſians, though the pretext he availed himſelf of in public was, that they had applied to profane uſes certain parcels of ſacred ground; and thereupon he procured a decree for an herald to be ſent to Megara and Lacedæmon to lay this charge againſt the Megarenſians. This decree was drawn up in a candid and conciliating manner. But Anthemocritus, the herald ſent with that commiſſion, loſing his life by the way, through ſome treachery (as was ſuppoſed) of the Megarenſians, Charinus procured a decree, that an implacable and eternal enmity ſhould ſubſiſt between the Athenians and them; that if any Megarenſian ſhould ſet foot upon Attic ground, he ſhould be put to death; that to the oath which their generals uſed to take, this particular ſhould be added, that they would twice a year make an inroad into the territories of Megara; and that Anthemocritus ſhould be buried at the Thriaſian gate, now called *Dipylus*.

The Megarenſians, however, deny their being concerned in the murder of Anthemocritus*, and lay the war entirely at the door of Aſpaſia and Pericles; alleging in proof thoſe well-known verſes from the *Acharnenſes* of Ariſtophanes,

> The god of wine had with his *Thyrſus* ſmote
> Some youths, who in their madneſs ſtole from Megara
> The proſtitute *Simætha*: in revenge
> Two females, liberal of their ſmiles, were ſtolen
> From our *Aſpaſia*'s train.

It is not, indeed, eaſy to diſcover what was the real origin of the war: but at the ſame time all agree, it was the fault of Pericles, that the decree againſt Megara was not annulled. Some ſay, his firmneſs in that caſe was the effect of his prudence and magnanimity, as he conſidered that demand only as a trial, and thought the leaſt conceſſion would be underſtood as an acknowledgment of weakneſs: but others will have it, that his treating the Lace-

* Thucydides takes no notice of this herald; and yet it is ſo certain that the Megarenſians were looked upon as the authors of the murder, that they were puniſhed for it many ages after: for on that account the Emperor Adrian denied them many favours and privileges which he granted to the other cities of Greece.

Lacedæmonians with ſo little ceremony, was owing to his obſtinacy and an ambition to diſplay his power.

But the worſt cauſe of all*, aſſigned for the war, and which, notwithſtanding, is confirmed by moſt hiſtorians, is as follows: Phidias the ſtatuary had undertaken (as we have ſaid) the ſtatue of Minerva. The friendſhip and influence he had with Pericles expoſed him to envy, and procured him many enemies, who willing to make an experiment upon him, what judgment the people might paſs on Pericles himſelf, perſuaded Menon, one of Phidias's workmen, to place himſelf as a ſuppliant in the *Forum*, and to intreat the protection of the republic while he lodged an information againſt Phidias.

The people granting his requeſt, and the affair coming to a public trial, the allegation of theft, which Menon brought againſt him, was ſhewn to be groundleſs. For Phidias, by the advice of Pericles, had managed the matter from the firſt with ſo much art, that the gold with which the ſtatue was overlaid could eaſily be taken off and weighed: and Pericles ordered this to be done by the accuſers. But the excellence of his work, and the envy ariſing thence, was the thing that ruined Phidias; and it was particularly inſiſted upon, that in his repreſentation of the battle with the Amazons upon Minerva's ſhield, he had introduced his own effigies as a bald old man taking up a great ſtone with both hands†, and a high-finiſhed picture of Pericles fighting with an Amazon. The laſt was contrived with ſo much art, that the hand, which in lifting up the ſpear, partly covered the face, ſeemed to be intended to conceal the likeneſs, which yet was very ſtriking on both ſides. Phidias, therefore, was thrown into priſon, where he died a natural death‡; though ſome ſay, poiſon was given him by his enemies, who were deſirous of cauſing Pericles to be ſuſpected. As for the accuſer Menon, he had an immunity from taxes granted

* Pericles, when he ſaw his friends proſecuted, was apprehenſive of a proſecution himſelf, and therefore haſtened on a rupture with the Peloponneſians, to turn the attention of the people to war.

† They inſiſted that thoſe modern figures impeached the credit of the ancient hiſtory, which did ſo much honour to Athens, and their founder Theſeus.

‡ Others ſay, that he was baniſhed, and that in his exile he made the famous ſtatue of Jupiter at Olympia.

granted him, at the motion of Glycon, and the generals were ordered to provide for his ſecurity.

About this time Aſpaſia was proſecuted for impiety by Hermippus a comic poet, who likewiſe accuſed her of receiving into her houſe women above the condition of ſlaves for the pleaſure of Pericles. And Diopithes procured a decree, that thoſe who diſputed the exiſtence of the gods, or introduced new opinions about celeſtial appearances, ſhould be tried before an aſſembly of the people. This charge was levelled firſt at Anaxagoras, and through him at Pericles. And as the people admitted it, another decree was propoſed by Dracontides, that Pericles ſhould give an account of the public money before the *Prytanes*, and that the judges ſhould take the ballots from the altar*, and try the cauſe in the city. But Agnon cauſed the laſt article to be dropt, and inſtead thereof, it was voted that the action ſhould be laid before the fifteen hundred judges, either for *peculation*, and *taking of bribes*, or ſimply for *corrupt practices*.

Aſpaſia was acquitted†, though much againſt the tenor of the law, by means of Pericles, who (according to Æſchines) ſhed many tears in his application for mercy for her. He did not expect the ſame indulgence for Anaxagoras‡, and therefore cauſed him to quit the city, and conducted him part of the way. And as he himſelf was become obnoxious to the people upon Phidias's account, and was afraid of being called in queſtion for it, he urged on the war which as yet was uncertain, and blew up

* In ſome extraordinary caſes where the judges were to proceed with the greateſt exactneſs and ſolemnity, they were to take ballots or billets from the altar, and to inſcribe their judgment upon them; or rather to take the black and the white bean, ψηφον. What Plutarch means by *trying the cauſe in the city*, is not eaſy to determine, unleſs by the *city* we are to underſtand *the full aſſembly of the people*. By the fifteen hundred judges mentioned in the next ſentence, is probably meant the court of *Heliæa*, ſo called becauſe the judges ſat in the open air expoſed to the ſun; for this court on extraordinary occaſions conſiſted of that number.

† Πολλα παυ παρα την δικην——

‡ Anaxagoras held the unity of God; that it was one allwiſe Intelligence which raiſed the beautiful ſtructure of the world out of the Chaos. And if ſuch was the opinion of the maſter, it was natural for the people to conclude, that his ſcholar Pericles was againſt the Polytheiſm of the times.

up that flame which till then, was ſtifled and ſuppreſſed. By this means he hoped to obivate the accuſations that threatened him, and to mitigate the rage of envy, becauſe ſuch was his dignity and power, that in all important affairs, and in every great danger, the republic could place its confidence in him alone. Theſe are ſaid to be the reaſons which induced him to perſuade the people not to grant the demands of the Lacedæmonians: but what was the real cauſe is quite uncertain.

The Lacedæmonians, perſuaded, that if they could remove Pericles out of the way, they ſhould be better able to manage the Athenians, required them to baniſh all *execrable* perſons from among them: and Pericles (as Thucydides informs us) was by his mother's ſide related to thoſe that were pronounced *execrable*, in the affair of Cylon. The ſucceſs, however, of this application proved the reverſe of what was expected by thoſe that ordered it. Inſtead of rendering Pericles ſuſpected, or involving him in trouble, it procured him the more confidence and reſpect from the people, when they perceived that their enemies both hated and dreaded him above all others. For the ſame reaſon he forewarned the Athenians, that if Archidamus, when he entered Attica at the head of the Peloponneſians, and ravaged the reſt of the country, ſhould ſpare his eſtate, it muſt be owing either to the rights of hoſpitality that ſubſiſted between them, or to a deſign to furniſh his enemies with matter of ſlander, and therefore from that hour he gave his lands and houſes to the city of Athens. The Lacedæmonians and confederates accordingly invaded Attica with a great army under the conduct of Archidamus; and laying waſte all before them, proceeded as far as Acharnæ*, where they encamped, expecting that the Athenians would not be able to endure them ſo near, but meet them in the field for the honour and ſafety of their country. But it appeared to Pericles too hazardous to give battle to an army of ſixty thouſand men, (for ſuch was the number of the Peloponneſians and Bœotians employed in the firſt expedition) and by that ſtep to riſk no leſs than the preſervation of the city itſelf. As to thoſe that were eager for an engagement,

* The borough of Acharnæ was only fifteen hundred paces from the city.

gagement, and uneaſy at his ſlow proceedings, he endeavoured to bring them to reaſon by obſerving, "That trees, "when lopped, will ſoon grow again; but when men "are cut off, the loſs is not eaſily repaired."

In the mean time he took care to hold no aſſembly of the people, leſt he ſhould be forced to act againſt his own opinion. But as a good pilot, when a ſtorm ariſes at ſea, gives his directions, gets his tackle in order, and then uſes his art, regardleſs of the tears and intreaties of the ſick and fearful paſſengers; ſo Pericles, when he had ſecured the gates, and placed the guards in every quarter, to the beſt advantage, followed the dictates of his own underſtanding, unmoved by the clamours and complaints that reſounded in his ears. Thus firm he remained, notwithſtanding the importunity of his friends, and the threats and accuſations of his enemies notwithſtanding the many ſcoffs and ſongs ſung to vilify his character as a general, and to repreſent him as one who in the moſt daſtardly manner, betrayed his country to the enemy. Cleon* too attacked him with great acrimony, making uſe of the general reſentment againſt Pericles, as a means to increaſe his own popularity, as Hermippus teſtifies in theſe verſes,

Sleeps then, thou king of ſatyrs, ſleeps the ſpear,
While thund'ring words make war? why boaſt thy proweſs,
Yet ſhudder at the ſound of ſharpen'd ſwords,
Spite of the flaming Cleon?

Pericles, however, regarded nothing of this kind, but calmly and ſilently bore all this diſgrace and virulence. And though he fitted out an hundred ſhips, and ſent them againſt Peloponneſus, yet he did not ſail with them, but choſe to ſtay and watch over the city, and keep the reins of government in his own hands, until the Peloponneſians were gone. In order to ſatisfy the common people, who were very uneaſy on account of the war, he made a diſtribution of money and lands: for having expelled the inhabitants of Ægina, he divided the iſland by lot among the Athenians. Beſides, the ſufferings of the enemy afforded

* The ſame Cleon that Ariſtophanes ſatirized. By his harangues and political intrigues, he got himſelf appointed general. See a farther account of him in the life of Nicias.

forded them ſome conſolation. The fleet ſent againſt Peloponneſus, ravaged a large tract of country, and ſacked the ſmall towns and villages: and Pericles himſelf made a deſcent upon the territories of Megara *, which he laid waſte. Whence it appears †, that though the Peloponneſians greatly diſtreſſed the Athenians by land, yet as they were equally diſtreſſed by ſea, they could not have drawn out the war to ſo great a length, but muſt ſoon have given it up (as Pericles foretold from the beginning) had not ſome divine power prevented the effect of human counſels. A peſtilence at that time broke out ‡, which deſtroyed the flower of the youth and the ſtrength of Athens. And not only their bodies, but their very minds were affected: for, as perſons delirious with a fever, ſet themſelves againſt a phyſician or a father, ſo they raved againſt Pericles, and attempted his ruin; being perſuaded by his enemies, that the ſickneſs was occaſioned by the multitude of out-dwellers flocking into the city, and a number of people ſtuffed together in the height of ſummer, in ſmall huts and cloſe cabins, where they were forced to live a lazy inactive life, inſtead of breathing the pure and open air to which they had been accuſtomed. They would needs have it, that he was the cauſe of all this, who, when the war began, admitted within the walls, ſuch crowds of people from the country, and yet found no employment for them, but let them continue penned up like cattle, to infect and deſtroy each other, without affording them the leaſt relief or refreſhment.

Deſirous to remedy this calamity, and withal in ſome degree to annoy the enemy, he manned an hundred and fifty ſhips, on which he embarked great numbers of ſelect horſe and foot, and was preparing to ſet ſail. The Athenians conceived good hopes of ſucceſs, and the enemy no leſs dreaded ſo great an armament. The whole fleet was in readineſs, and Pericles on board his own

* He did not undertake this expedition until autumn, when the Lacedæmonians were retired. In the winter of this year, the Athenians ſolemnized in an extraordinary manner the funerals of ſuch as firſt died in the war. Pericles pronounced the oration on that occaſion, which Thucydides has preſerved.

† ἦ καὶ δῆλον——

‡ See this plague excellently deſcribed by Thucydides, who had it himſelf. Lib. ii. prop. init.

own galley, when there happened an eclipſe of the ſun. This ſudden darkneſs was looked upon as an unfavourable omen, and threw them into the greateſt conſternation. Pericles obſerving that the pilot was much aſtoniſhed and perplexed, took his cloak, and having covered his eyes with it, aſked him, "If he found any thing ter-"rible in that, or conſidered it as a ſad preſage?" upon his anſwering in the negative, he ſaid, "Where is the "difference, then between this and the other, except "that ſomething bigger than my cloak cauſes the "eclipſe?" But this is a queſtion which is diſcuſſed in the ſchools of philoſophy.

In this expedition Pericles performed nothing worthy of ſo great an equipment. He laid ſiege to the ſacred city of Epidaurus *, and at firſt with ſome rational hopes of ſucceſs †; but the diſtemper which prevailed in his army, broke all his meaſures. For it not only carried off his own men, but all that had intercourſe with them. As this ill ſucceſs ſet the Athenians againſt him, he endeavoured to conſole them under their loſſes, and to animate them to new attempts. But it was not in his power to mitigate their reſentment, nor could they be ſatisfied, until they had ſhewed themſelves maſters by voting that he ſhould be deprived of the command, and pay a fine, which, by the loweſt account, was fifteen talents; ſome make it fifty. The perſon that carried on the proſecution againſt him, was Cleon, as Idomeneus tells us; or, according to Theophraſtus, Simmias; or Lacratides, if we believe Heraclides of Pontus.

The public ferment, indeed, ſoon ſubſided, the people quitting their reſentment with that blow, as a bee leaves its ſting in the wound: but his private affairs were in a miſerable condition, for he had loſt a number of his relations in the plague, and a miſunderſtanding had prevailed for ſome time in his family. Xanthippus, the eldeſt of his legitimate ſons, was naturally profuſe, and beſides had married a young and expenſive wife, daughter to Iſander, and grand-daughter to Epylicus. He knew not how

* This Epidaurus was in Argeia. It was conſecrated to Eſculapius: and Plutarch calls it *ſacred*, to diſtinguiſh it from another town of the ſame name in Laconia.

† Ελπιδα παρασχουσαν ὡς ἁλωσομενην——

how to brook his father's frugality, who ſupplied him but ſparingly, and with a little at a time, and therefore ſent to one of his friends and took up money in the name of Pericles. When the man came to demand his money, Pericles not only refuſed to pay him, but even proſecuted him for the demand. Xanthippus was ſo highly enraged at this, that he began openly to abuſe his father. Firſt he expoſed and ridiculed the company he kept in his houſe, and the converſations he held with the philoſophers. He ſaid, that Epitimius the Pharſalian, having unſignedly killed a horſe with a javelin which he threw at the public games, his father ſpent a whole day in diſputing with Protogorus, which might be properly deemed the cauſe of his death, the javelin, or the man that threw it, or the preſidents of the games. Steſimbrotus adds, that it was Xanthippus who ſpread the vile report concerning his own wife and Pericles, and that the young man retained this implacable hatred againſt his father to his lateſt breath. He was carried off by the plague. Pericles loſt his ſiſter too at that time, and the greateſt part of his relations and friends, who were moſt capable of aſſiſting him in the buſineſs of the ſtate. Notwithſtanding theſe misfortunes, he loſt not his dignity of ſentiment and greatneſs of ſoul. He neither wept, nor performed any funeral rites, nor was he ſeen at the grave of any of his neareſt relations, until the death of Paralus, his laſt ſurviving legitimate ſon. This at laſt ſubdued him. He attempted, indeed, then to keep up his uſual calm behaviour and ſerenity of mind; but, in putting the garland upon the head of the deceaſed, his firmneſs forſook him; he could not bear the ſad ſpectacle; he broke out into loud lamentation, and ſhed a torrent of tears: a paſſion which he had never before given way to.

Athens made a trial, in the courſe of a year of the reſt of her generals and orators, and finding none of ſufficient weight and authority for ſo important a charge, ſhe once more turned her eyes on Pericles, and invited him to take upon him the direction of affairs both military and civil. He had for ſome time ſhut himſelf up at home to indulge his ſorrow, when Alcibiades, and his other friends, perſuaded him to make his appearance. The people making an apology for their ungenerous treatment

of him, he re-aſſumed the reins of government, and being appointed general, his firſt ſtep was to procure the repeal of the law concerning baſtards, of which he himſelf had been the author; for he was afraid that his name and family would be extinct for want of a ſucceſſor. The hiſtory of that law is as follows: Many years before, Pericles in the height of his power, and having ſeveral legitimate ſons, (as we have already related) cauſed a law to be made, that none ſhould be accounted citizens of Athens, but thoſe whoſe parents were both Athenians *. After this, the King of Egypt made the Athenians a preſent of forty thouſand medimni of wheat, and as this was to be divided among the citizens, many perſons were proceeded againſt as illegitimate upon that law, whoſe birth had never before been called in queſtion, and many were diſgraced upon falſe accuſations. Near five thouſand were caſt, and ſold for ſlaves †; and fourteen thouſand and forty appeared to be entitled to the privilege of citizens ‡. Though it was unequitable and ſtrange, that a law, which had been put in execution with ſo much ſeverity, ſhould be repealed by the man who firſt propoſed it, yet the Athenians moved at the late misfortunes in his family, by which he ſeemed to have ſuffered the puniſhment of his arrogance and pride, and thinking he ſhould be treated with humanity, after he had felt the wrath of Heaven, permitted him to enrol a natural ſon in his own tribe, and to give him his own name. This is he who afterwards defeated the Peloponneſians in a ſea-fight at Arginuſæ, and was put to death by the people, together with his colleagues ‖.

About

* According to Plutarch's account at the beginning of the life of Themiſtocles, this law was made before the time of Pericles. Pericles, however, might put it more ſtrictly in execution than it had been before, from a ſpirit of oppoſition to Cimon, whoſe children were only of the half blood.

† The illegitimacy did not reduce men to a ſtate of ſervitude; it only placed them in the rank of ſtrangers.

‡ A ſmall number indeed, at a time when Athens had dared to think of ſending out colonies, humbling her neighbours, ſubduing foreigners, and even of erecting an univerſal monarchy.

‖ The Athenians had appointed ten commanders on that occaſion. After they had obtained the victory they were tried, and eight of them were capitally condemned, of whom ſix that were on the ſpot were executed,

About this time Pericles was ſeized with the plague, but not with ſuch acute and continued ſymptoms as it generally ſhews. It was rather a lingering diſtemper, which, with frequent intermiſſions, and by ſlow degrees, conſumed his body, and impaired the vigour of his mind. Theophraſtus has a diſquiſition in his Ethics, whether men's characters may be changed with their fortune, and the ſoul ſo affected with the diſorders of the body as to loſe her virtue; and there he relates, that Pericles ſhewed to a friend who came to viſit him in his ſickneſs, an amulet which the women had hung about his neck, intimating that he muſt be ſick indeed, ſince he ſubmitted to ſo ridiculous a piece of ſuperſtition *.

When he was at the point of death, his ſurviving friends and the principal citizens ſitting about his bed, diſcourſed together concerning his extraordinary virtue and the great authority he had enjoyed, and enumerated his various exploits and the number of his victories: for, while he was commander in chief, he had erected no leſs than nine trophies to the honour of Athens. Theſe things they talked of, ſuppoſing that he attended not to what they ſaid, but that his ſenſes were gone. He took notice, however, of every word they had ſpoken, and thereupon delivered himſelf audibly as follows, "I am ſurpriſed, "that while you dwell upon and extol theſe acts of mine, "though fortune had her ſhare in them, and many other "generals have performed the like, you take no notice "of the greateſt and moſt honourable part of my cha- "racter, *that no* Athenian, *through my means, ever put on* "*mourning*."

Pericles

executed, and this natural ſon of Pericles was one of them. The only crime laid to their charge, was, that they had not buried the dead. Xenophon, in his Grecian hiſtory, has given a large account of this affair. It happened under the archonſhip of Callias, the ſecond year of the ninety-third olympiad, twenty-four years after the death of Pericles. Socrates the philoſopher was at that time one of the Prytanes, and reſolutely refuſed to do his office. And a little while after the madneſs of the people turned the other way.

* It does not appear by this that his underſtanding was weakened, ſince he knew the *charm* to be a ridiculous piece of ſuperſtition, and ſhewed it to his friend as ſuch; but only that in his extreme ſickneſs he had not reſolution enough to refuſe what he was ſenſible would do him no good.

Pericles undoubtedly deſerved admiration, not only for the candour and moderation which he ever retained, amidſt the diſtractions of buſineſs and the rage of his enemies, but for that noble ſentiment which led him to think it his moſt excellent attainment, never to have given way to envy or anger, notwithſtanding the greatneſs of his power, nor to have nouriſhed an implacable hatred againſt his greateſt foe. In my opinion, this one thing, I mean his mild and diſpaſſionate behaviour, his unblemiſhed integrity and irreproachable conduct during his whole adminſtration, makes his appellation of Oylmpius, which would be otherwiſe be vain and abſurd, no longer exceptionable, nay, gives it a propriety. Thus we think the divine powers, as the authors of all good, and naturally incapable of producing evil, worthy to rule and preſide over the univerſe. Not in the manner which the poets relate, who, while they endeavoured to bewilder us by their irrational opinions, ſtand convicted of inconſiſtency, by their own writing. For they repreſent the place which the gods inhabit, as the region of ſecurity and the moſt perfect tranquillity, unapproached by ſtorms and unſullied with clouds; where a ſweet ſerenity for ever reigns, and a pure *æther* diſplays itſelf without interruption; and theſe they think manſions ſuitable to a bleſſed and immortal nature. Yet, at the ſame time, they repreſent the gods themſelves as full of anger, malevolence, hatred, and other paſſions, unworthy even of a reaſonable man. But this by the bye.

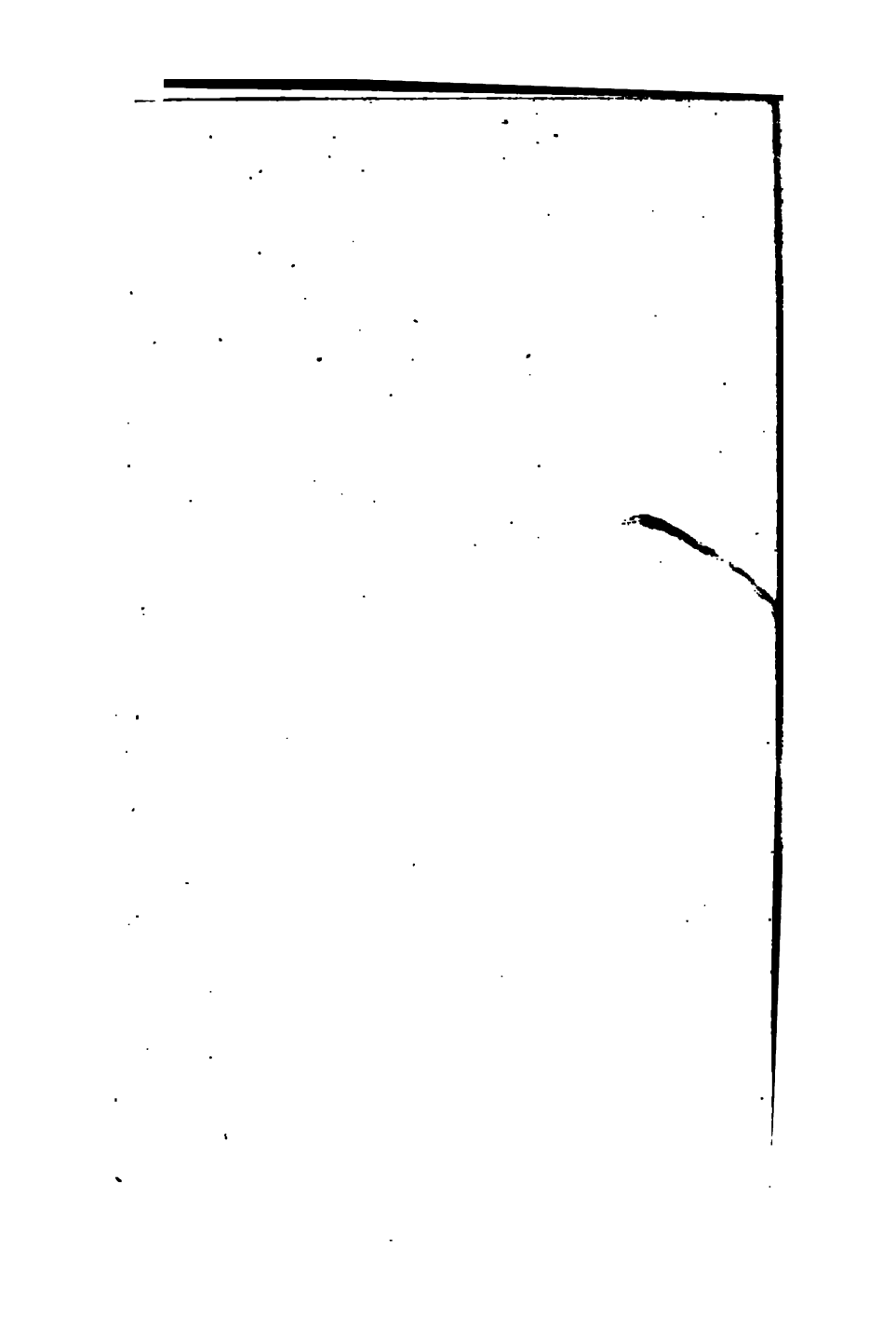
The ſtate of public affairs ſoon ſhewed the want of Pericles*, and the Athenians openly expreſſed their regret for his loſs. Even thoſe, who, in his lifetime, could but ill brook his ſuperior power, as thinking themſelves eclipſed by it, yet upon a trial of other orators and demagogues, after he was gone, ſoon acknowledged that where ſeverity was required, no man was ever more moderate, or if mildneſs was neceſſary, no man better kept up his dignity, than Pericles. And his ſo much envied authority, to which they had given the name of monarchy and tyranny, then appeared to have been the bulwark of the

* Pericles died in the third year of the Peloponneſian war, that is the laſt year of the eighty-ſeventh olympiad, and 428 years before the Chriſtian æra.

the ſtate. So much corruption and ſuch a rage of wickedneſs broke out upon the commonwealth after his death which he by proper reſtraints had palliated *, and kept from dangerous and deſtructive extremities!

* Pericles did indeed palliate the diſtempers of the commonwealth while he lived, but (as we have obſerved before) he ſowed the ſeeds of them, by bribing the people with their own money; with which they were as much pleaſed as if it had been his.

END OF THE FIRST VOLUME.

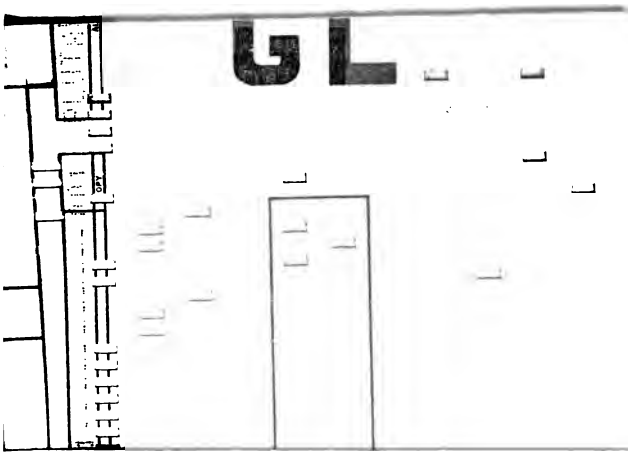


THE UNIVERSITY OF MICHIGAN
GRADUATE LIBRARY

DATE DUE

NOV 11 1980
NOV 11 1980

A 470132 DUPL



UNIVERSITY OF MICHIGAN
3 9015 06292 1211
DO NOT REMOVE
OR
M[illegible] CARD